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## INTRODUCTION

THE Bible has been studied and commended from many standpoints. It has greatly influenced English literature, and more than one attempt has been made of recent years to re-awaken the interest of those who do not habitually read it, in what is a superb literary masterpiece. It has often been commended for its shrewd practical wisdom. The late Arnold Bennett read it regularly because of its subtle insight into human nature—an invaluable aid to a creative literary artist—and urged its merits from that angle. But the Bible has gained its place in the national life neither for its literary beauty nor its practical wisdom, valuable though these are, but for its matchless religious power. It is pre-eminently the record of God's disclosure of Himself and His high purposes in creating mankind, and the spiritual resources available for those who seek to do His will. And at a time when the failure of leaving God out of human affairs is writ so large over human history, and when so many people are becoming aware that the neglect of religious truth leads to a terrible impoverishment of human life, it is the religious power of the Bible which needs to be proclaimed.

This shortened form has been prepared to emphasize its essential teaching about the working of God in human life. Dr. Moffatt's version has been used because it does for our day what Tyndale's and the Authorized versions did for their day—gives the meaning of the Scriptures in the language of our own time. There is no need to stress the uniqueness of the Bible; and the practice of printing it differently from other books, dividing up its pages into double columns and numbered verses, hinders rather than helps the private as distinct from the public use of the Scriptures. Verse divisions have therefore been dispensed with in this shortened form; and the normal appearance of its pages, and the ease with which they can be read, will, it is confidently believed, help to emphasize the spiritual power and authority with which they are stamped. Comparatively short though it is, a glance at the *Contents* will show that something far more comprehensive is here offered than a mere selection of well-known passages; but it has this additional value



of gathering into a volume easily carried and handled, such long-cherished and familiar pieces. Whilst not designed exclusively for their use, the men in the services have been kept in mind during its preparation.

Only one further note of explanation is required. Certain passages in the first two chapters are printed in italics. This is because the early books of the Hebrew Scriptures were a compilation from two or more sources, and Dr. Moffatt has in this way distinguished the different strata in the narratives. The matter is explained in his own Introduction to the full translation of the Bible. It is hoped that this shortened form will stimulate the desire of many readers to make further researches into the Scriptures, and to discover more of its inexhaustible spiritual treasures.

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THE BEGINNING OF HISTORY

GENESIS

## GOD MADE ALL THINGS WELL

When God began to form the universe, the world was void and vacant, darkness lay over the abyss; but the spirit of God was hovering over the waters, God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness; God called the light Day and the darkness he called Night. Evening came and morning came, making one day.

Then God said, "Let the earth bring forth every kind of living creature, animals, reptiles, and wild beasts." And so it was. God made every kind of wild beast, every kind of animal, and every kind of reptile; and God saw that it was good. Then said God, "Let us make man in our own likeness, to resemble us, with mastery over the fish in the sea, the birds of the air, the animals, every wild beast of the earth, and every reptile that crawls on earth." So God formed man in his own likeness, in the likeness of God he formed him, male and female he formed both. And God blessed them. God saw all that he had made, and very good it was. Evening came and morning came, making the sixth day.

Thus was the universe and its array all finished. On the seventh day God ceased his work, he desisted from working on the seventh day; so God blessed and consecrated the seventh day, because on it he desisted from all his work of creation.

Gen. i. 1-5, 24-27, 31; ii. 1-3.

## SIN ENTERS THE WORLD

*God the Eternal took man and put him in the park of Eden, to till it and to guard it. And God the Eternal laid a command upon the man: "You are free to eat from any tree in the park," he said, "but you must not eat from the tree that yields knowledge of good and evil, for on the day you eat from that tree you shall die."*

*Now the serpent was cunning, more cunning than any creature that God the Eternal had made; he said to the woman, "And so God has said that you are not to eat fruit from any tree in the park?" The woman said to the serpent, "We can eat fruit from the trees in the park, but, as for the tree in the centre of the park, God has said, 'You must not eat from it, you must not touch it, lest you die.'" "No," said the serpent to the woman, "you shall not die; God knows that on the day you eat from it your eyes will be opened and you will be like gods, knowing good and*

evil." So, when the woman saw that the tree was good to eat and delightful to see, desirable to look upon, she took some of the fruit and ate it; she also gave some to her husband, and he ate. Then the eyes of both were opened, and they realized that they were naked; so they stitched some fig-leaves together and made themselves girdles.

In the cool of the day, when they heard the sound of God the Eternal walking in the park, the man and his wife hid from the presence of God the Eternal among the trees of the park; but God the Eternal called to the man and asked him, "Where are you?" "I heard thy sound within the park," he answered, "and I was afraid, because I was naked; so I hid myself." He said, "Who told you that you were naked? Have you been eating from the tree which I forbade you to eat?" Then said God the Eternal, "Man has become like one of us, he knows good and evil. He might reach his hand now to the tree of life also, and by eating of it live for ever!" So God the Eternal expelled him from the park of Eden, to till the ground from which he had been taken; he drove the man out, and set cherubs at the east of the park of Eden, with the blade of a sword flashing in every direction, to guard the path to the tree of life.

Gen. ii. 15-17; iii. 1-11, 22-24.

### SIN EMBITTERS HUMAN NATURE

Now the man had intercourse with his wife Eve; she conceived and bore Cain (Got), saying, "I have got a man from the Eternal." Next she bore his brother Abel. Abel was a shepherd, while Cain was a farmer.

In course of time, Cain brought some produce of the ground as a present to the Eternal, while Abel brought some of the first-born from his flock, that is, some fat slices from them. The Eternal favoured Abel and his present; he did not favour Cain and his. So Cain was furious and downcast. "Why are you furious?" said the Eternal to Cain, "why are you downcast? If your heart is honest, you would surely look bright? If you are sullen, sin is lying in wait for you, eager to be at you—yet you ought to master it."

But Cain quarrelled with his brother Abel, and, when they were out in the open country, Cain attacked his brother Abel and killed him. Then the Eternal asked Cain, "Where is your

*brother Abel?" "How do I know?" said Cain; "am I a shepherd to my brother?"*

Gen. iv. 1-9.

#### NOAH FINDS FAVOUR

Now in God's sight the earth was corrupt, the earth was full of insolence and outrage; God saw that the earth was corrupt, for every human being upon earth had corrupted his life. So God said to Noah, "I have resolved to put an end to every human being, for they have filled the earth with insolence and outrage; I will destroy them and the earth together. Build a barge of cypress wood, build cabins inside the barge, and cover it with pitch, inside and outside. This is how you are to build it: the barge is to be four hundred and fifty feet long, seventy-five feet broad, and forty-five feet high; you must put windows in the barge, eighteen inches from the roof, and make a door in the side of the barge; also put three decks in it. For I am sending a deluge of water on the earth, to destroy every living creature under heaven; every thing on earth shall perish. But I will make a compact of my own with you; you shall enter the barge, you and your sons and your wife and your sons' wives along with you. And you shall take into the barge two living creatures of every kind, to keep them alive along with you; one is to be a male, and one a female. Two of every kind, bird, beast, and reptile, are to join you, that they may be kept alive. Go and gather anything in the shape of food, to be food for you and for them." Noah did so; he did all that God had ordered him.

Gen. vi. 11-22.

#### THE DELUGE

The deluge covered the earth for forty days. The waters swelled and rose high on the earth, and the barge floated on the surface of the waters; the waters swelled mightily on the earth, till every high mountain under heaven was covered—the waters swelling twenty-two feet higher, till the mountains were covered, and every living creature perished, bird, beast, and animal, every reptile that crawls on earth, and every man.

Then said God to Noah, "Leave the barge, you and your wife and your sons and your sons' wives, and take out every living thing that is with you, every creature, bird and beast and reptile,

that they may swarm on earth and be fruitful and multiply on earth." So Noah came out, along with his sons and his wife and his sons' wives; also every beast, every reptile, every fowl, everything that moves on earth, all came out of the barge, arranged in families.

Gen. vii. 17-21; viii. 15-19.

#### GOD'S PLEDGE

Then said God to Noah and also to his sons, "I now ratify my compact with you and your descendants, and with every living creature in your company, with any bird or beast or animal whatsoever that leaves the barge, with every beast of the earth: I ratify my compact with you, that never again shall all living creatures be swept away by the waters of the deluge, that never again shall there be a deluge to destroy the earth. Here," said God, "is the symbol of the compact that I make with you and all the living creatures in your company for endless generations: in the clouds I set my rainbow, as a symbol of the compact between myself and the earth."

Gen. ix. 8-13.

#### THE CALL OF ABRAM

*Said the Eternal to Abram, "Leave your country, leave your kindred, leave your father's house, for a land that I will show to you; I will make a great nation of you and bless you and make you famous for your bliss; those who bless you, I will bless, and anyone who curses you I will curse, till all nations of the world seek bliss such as yours." So Abram went away, as the Eternal had told him, and with him went Lot.*

When Abram moved out of Harran, he was seventy-five years old; he took Sarai his wife and Lot his nephew, with all the property and the serfs they had acquired in Harran; off they started for the land of Canaan, and to the land of Canaan they came.

Gen. xii. 1-5.

#### LOT'S CHOICE

*Abram was very rich in cattle, silver and gold; he travelled on from the Negeb to Bethel, to the site of the altar he had erected there at the first, and there he worshipped the Eternal. Lot, who accompanied Abram, also had flocks and herds and tents.*



Now the country could not support them both together; their possessions were so large that they could not live side by side. *A dispute arose between the herdsmen of Abram and the herdsmen of Lot. So Abram said to Lot, "Let us have no dispute, you and I, my herdsmen and your herdsmen; we are kinsmen. The whole land lies before you, does it not? Pray, separate; if you go to the left, I will go to the right, or, if you go to the right, I will go to the left." Then Lot, looking round, noticed that the whole of the Jordan basin was well watered in every direction; it was like the Eternal's own park. So Lot chose all the Jordan basin. Lot went east, and they parted company; Abram lived in the land of Canaan, while Lot lived in the towns of the Jordan basin, moving his tent up country towards Sodom. (The men of Sodom were vicious, they sinned openly against the Eternal.)*

Gen. xiii. 2-13.

#### A FATHER OF MANY NATIONS

When Abram was ninety-nine, the Eternal appeared to Abram and said, "I am God Almighty; live ever mindful of my presence, and so be blameless; I will make my compact with you and multiply your descendants greatly." Abram fell on his face; and God continued, "As for me, my compact is made with you, and you shall be the father of many a nation; no longer shall your name be Abram, but Abraham (Many-father), for I have appointed you to be the father of many a nation; I will make you most fruitful, I will make nations out of you, and kings shall spring from you. And I will ratify my compact for all time, between me and yourself and your descendants from generation to generation, engaging to be a God to you and to your descendants after you. Also, I will give you and your descendants after you the land where you are residing, the whole of the land of Canaan, as a possession for all time; and I will be their God."

Gen. xvii. 1-8.

#### ABRAHAM PLEADS WITH GOD

*Then said the Eternal, "Loud is the outcry against Sodom and Gomorrah, and their sin must be heavy indeed; we will go down and see if their deeds answer to the outcry that has reached us; we would find out whether it is so."*

*Then Abraham said, "Wilt thou really sweep away good and*

*bad together? Suppose there are fifty good folk in the town; wilt thou really sweep away the place, and not forgive it for the sake of the fifty good folk in it? Far be it from thee to act like that, to slay good and bad together, letting the good fare as the bad fare! Far be that from thee! Shall not the Judge of all the earth be just?"* The Eternal said, "If I can find fifty good folk in the town of Sodom, I will forgive the whole place for their sake." Then Abraham went on, "Here am I venturing to speak to the Lord, I who am mere dust and dross! Suppose five are wanting out of the fifty good folk, wilt thou sweep away the whole town for lack of five?" He replied, "I will not sweep it away, if I can find forty-five in it." Once more he asked him, "Perhaps forty may be found in it." "I will spare it," he said, "for the sake of the forty." Then he said, "Oh let not the Lord be angry, let me say one word: suppose thirty are found in it?" "I will spare it," he answered, "if I can find thirty there." And he said, "Here am I venturing to speak to the Lord: suppose there are twenty found in it?" "I will not sweep it away," he replied, "for the sake of the twenty." Then he said, "Oh let not the Lord be angry, let me say one word more: suppose ten are to be found in it?" "I will not sweep it away," he replied, "for the sake of the ten."

Gen. xviii. 20-32.

#### THE BIRTH OF ISAAC

*Now the Eternal dealt with Sarah as he had said, the Eternal did for Sarah what he had promised, and Sarah conceived; she bore a son for Abraham's old age, when the time came round of which God had told him. Abraham called the son born to him by Sarah, Isaac.*

Gen. xxi. 1-3.

#### ABRAHAM IS TESTED

After this God put Abraham to the test. "Abraham," he said, and Abraham answered, "Here I am." And he said, "Take your son, your only son, the son you love, take Isaac and go to the district of Moriah; there offer him in sacrifice on one of the hills which I will name to you." Next morning Abraham rose and saddled his ass, taking with him two of his servants and his son Isaac; he cut wood for burning the sacrifice, and started for the spot of which God had told him. On the third day Abraham

looked up and saw the spot at a distance. Then Abraham said to his servants, "You stay here with the ass; the lad and I are going yonder to worship, and then we will come back to you." So Abraham took the wood for burning the sacrifice and laid it on his son Isaac, he himself carrying the fire and the knife. The two went off together. "My father," said Isaac to his father Abraham. "Yes, my boy," he said. "Here are the fire and the wood," said Isaac, "but where is the sheep for the sacrifice?" Abraham answered, "God will provide himself with a sheep for the sacrifice, my boy." So the two went on together, and reached the spot of which God had told him. Here Abraham built the altar, arranged the wood, and, binding his son Isaac, laid him upon the wood on the altar. Then Abraham put out his hand and lifted the knife to cut the throat of his son. But the angel of God called to him from heaven, "Abraham, Abraham!" He said, "Here I am." The angel said, "Do not lay hands on the lad, do nothing to him; I now know that you revere God, since you have not grudged me your son, your only son." Then looking up Abraham glanced round, and there was a ram caught in the brushwood by its horns! So Abraham took the ram and offered it as a sacrifice instead of his son; and Abraham called the spot Yahweh-yireh—as the saying goes, to this day, "God provides on the hill."

Gen. xxii. 1-14.

#### ISAAC A MAN OF PEACE

*Isaac sowed a crop in that country and reaped in the same year a hundredfold. The Eternal blessed him; he grew rich and increased till he became very rich, with property in flocks and herds and a large household. The Philistines became jealous of him. So Abimelek said to Isaac, "Leave us; you are too great a man for us." Then Isaac left them and settled down to live in the valley of Gerar. As the Philistines had choked with earth all the wells dug by his father's slaves during the lifetime of his father Abraham, Isaac re-opened the wells dug during the lifetime of his father Abraham, since the Philistines had stopped them after Abraham's death. He called them by the names given by his father. As Isaac's slaves were digging in the valley, they came upon a well of running water; when the herdsmen of Gerar quarrelled with Isaac's herdsmen, saying, "This water be-*

longs to us," he called the well Esek (Quarrel) because they had quarrelled with him. Another well was then dug, and over that they quarrelled too; so he called it Sitnah (Feud). Changing his quarters, he dug another well; they did not quarrel over that, so he called it Rehôboth (Room)—"Surely," he said, "the Eternal has made room for us now, so that we can prosper in the land." He then made his way up to Beërsheba, and that very night the Eternal appeared to him, saying, "I am the God of your father Abraham: fear not, I am with you and I will bless you and multiply your descendants, for the sake of my servant Abraham." There he built an altar, worshipped the Eternal, and pitched his tent; there also Isaac's slaves dug a well.

Then Abimelek came to him from Gerar, with his vizier Ahuzzath and his general Phicol. "Why come to me," said Isaac, "when you hate me? You sent me away from you." They replied, "We have seen clearly that the Eternal is with you; so we thought, Let there be an oath between us—between us and yourself; let us make a compact with you, that you will not injure us, as we have never touched you, but have only done good to you and sent you away in peace. And now you are blessed by the Eternal!" Then he made a banquet for them. They ate and drank, and rising early next morning they swore their oath; Isaac sent them on their way, and they left him on terms of peace. That very day Isaac's slaves came and told him about a well they had dug; "We have found water," they cried. So Isaac called it Shibah (Oathwell); to this day the town is called Beërsheba.

Gen. xxvi. 12-33.

#### ESAU AND JACOB

Isaac was forty years old when he married Rebekah. Isaac besought the Eternal on behalf of his wife, for she was barren; the Eternal yielded to his entreaty, and his wife Rebekah conceived.

When the time of her delivery came round, twins there were in her womb! The first came out tawny, and hairy all over, like a mantle of hair; so they called him Esau (Hairy). Then his brother came out, with his hand grasping Esau's heel; so he was called Jacob (Heel-catcher). (Isaac was sixty years old when she bore them.) The boys grew up; Esau was a skilful hunter, a

man who lived in the open; Jacob was a quiet man, living in tents. Isaac was fond of Esau, for Esau's venison was to his taste, but Rebekah was fond of Jacob.

One day Jacob was cooking some food, when Esau came in famishing from the country; Esau said to Jacob, "Let me have a bite of that red omelet there! I am famishing." (Hence he was called Edom or Red.) Jacob said, "First of all, sell me your birthright." Esau answered, "Here am I dying of hunger! What good will the birthright be to me?" "Swear to me first of all," said Jacob. So Esau swore to him, and, after he had sold his birthright to Jacob, Jacob gave Esau bread and stewed lentils; Esau ate and drank, got up and went away—so little store did Esau set by his birthright.

Gen. xxv. 19, 20, 21, 24-34.

#### JACOB FLEES FROM ESAU

Esau had a hatred of Jacob on account of the blessing he had got from his father; Esau muttered, "It will soon be time to mourn for my father, and then I will murder my brother Jacob." When Rebekah was told what her elder son Esau was saying, she sent for her younger son Jacob and said to him, "Here is your brother Esau consoling himself with the thought of murdering you! Now, my son, do what I tell you; be off, fly to my brother Laban in Harran, and stay awhile with him till your brother's anger is diverted—till your brother's fury is diverted, and he forgets what you have done to him; then I will send and fetch you back. Why should I be bereft of you both at once?"

Then Rebekah said to Isaac, "These Hittite women tire me to death. If Jacob marries a Hittite like these women, some native girl, what good is life to me?" So Isaac called Jacob, blessed him, and gave him this charge: "You are not to marry any Canaanite woman; be up and off to Paddan-aram, to the house of Bethûel your mother's father, and get a wife there, among the daughters of Laban your mother's brother."

Gen. xxvii. 4-46; xxviii. 1, 2.

#### THE FUGITIVE'S DREAM

Setting out from Beêrsheba, Jacob travelled toward Harran. He happened to reach a certain place where he stayed all night, as the sun had set; taking a stone, he put it under his head and

lay down to sleep. He had a dream. There stood a flight of steps rising from earth, till it reached high heaven! And there were God's angels ascending it and descending! *And the Eternal stood beside him, saying, "I am the Eternal, the God of your ancestor Abraham and the God of Isaac; to you and to your descendants I give this land where you are lying. Your descendants shall be as numerous as the dust on the ground, you shall extend west and east and north and south, and all nations of the world shall seek bliss such as yours and your descendants'. I am with you, I will guard you wherever you go, and I will bring you back to this land; I will never leave you till I have done what I have promised you."* Then Jacob woke up and said, *"The Eternal must be here, and I never knew it!"* He was terrified, and he said, *"What an awesome place! This is a very dwelling of God, a very opening into heaven!"* So Jacob rose in the morning and, taking the stone he had put under his head, he erected it as a pillar, pouring oil upon it. *He called the place Beth-el (God's dwelling), though the first name of the town had been Luz.*

Gen. xxviii. 10-19.

#### JACOB BARGAINS WITH GOD

Then Jacob made a vow. He said, "If God will be with me and guard me on this journey, giving me food to eat and clothes to wear, so that I return to my father's house safe and sound, then the Eternal shall be my God and this stone which I have erected as a pillar shall be God's dwelling, and I will give thee faithfully a tenth of all that thou givest me."

Gen. xxviii. 20-22.

#### JACOB ORDERED TO RETURN

*And the Eternal said to Jacob, "Return to the land of your fathers and to your kinsfolk; I will be with you."*

Then Jacob started to mount his sons and his wives on camels, driving off all his cattle, and all the stock he had gathered, the cattle he had acquired in Paddan-aram, in order to reach his father Isaac in the land of Canaan.

Jacob went his way, and encountered the angels of God; on seeing them, Jacob said, "This is God's camp"—so he called the spot Mahanaim (Camps).

Gen. xxxi. 3, 17, 18; xxxii. 1, 2.

## JACOB FEARS TO MEET HIS BROTHER

*Now Jacob sent messengers ahead to his brother Esau in the land of Seir, the country of Edom, with these instructions: "You shall say to my lord Esau, 'Your servant Jacob says: I have been residing with Laban until now; I have oxen, asses, flocks, and slaves both male and female, and I hereby send to tell my lord, in hope of finding favour with you.'" The messengers came back to Jacob reporting that they had gone to his brother Esau, who was already on the way to meet him with four hundred men. Jacob was terrified and anxious; he divided his party, with the flocks and the herds and the camels, into two companies, thinking that if Esau attacked and overpowered one company, the surviving company might escape. Then Jacob prayed, "God of my father Abraham, God of my father Isaac, O Eternal who didst say to me, 'Return to your country and your kindred, and I will do you good,' I do not deserve all the kindness and loyalty with which thou hast treated thy servant; stick in hand I crossed the Jordan here, and now I am two companies! O save me from the power of my brother, from Esau! I am afraid of him attacking me and overpowering me, slaying our women and children. Thou didst promise, 'I will indeed do you good, and make your descendants like the sand of the sea, past counting for number.'" There Jacob remained for the night.*

From his possessions he selected a present for his brother Esau, namely, two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty cows and ten bullocks, twenty she-asses and ten foals. These he entrusted to his slaves, each herd separately, telling his slaves to move across ahead of him, leaving a space between herd and herd. He gave this order to those in the very front: "When my brother Esau meets you and asks to whom you belong and where you are going, and whose are the beasts you are driving, say, 'They belong to your servant Jacob; they are a present for my lord Esau; and Jacob himself is just behind us.'" He also gave orders to the second and the third, and to all the others who drove the herds, telling them what they were to say to Esau when they came across him; "Say, 'here is your servant Jacob just behind us!'" (He thought to himself, "I will appease him with the present in front, and then I can get access to his

presence; perhaps he will receive me.") So the present moved ahead of him, while he passed the night in the encampment.

Gen. xxxii. 3-21.

#### THE STRUGGLE AT PENIEL

*That night he rose, took his two wives, his two maid-servants, and his eleven children, and crossed the ford of the Jabbok. He took them and made them cross the stream, along with all that he had. Jacob was left alone, and a man struggled with him till break of day; when the man found that he could not master him, he struck the hollow of his thigh, so that Jacob's thigh was sprained in the wrestle. Then he said, "Let me go, for the day is breaking." "I will not," said Jacob, "unless you bless me." "What is your name?" said the man. "Jacob," he answered. "Then your name shall be Jacob no longer," said the man, "but Israel (Striver-with-God), for you have striven with God and men, and won." "Tell me what name you bear," said Jacob. "Why ask my name?" he answered, and blessed him on the spot. Jacob named the spot Peniel (God's-face), saying, "I have seen God face to face, and yet I am alive!" The sun rose upon him as he passed Peniel, and he limped on account of his thigh. (To this day the Israelites never eat any tendon of the hip on the hollow of an animal's thigh, because One struck the tendon of the hip on the hollow of Jacob's thigh.)*

Gen. xxxii. 22-32.

#### JOSEPH AND HIS BRETHREN

*Israel loved Joseph more than all his sons, as the son of his old age; he had a tunic with long sleeves made for him. And as his brothers saw that their father loved him better than all the others, they hated him and could not say a civil word to him.*

*His brothers had gone to herd their father's flocks at Shechem. So Israel said to Joseph, "Are not your brothers herding the flocks at Shechem? Come, I will send you to them." "I am ready," said Joseph. "Well, go," said Israel, "see if all is well with your brothers and with the flocks, and bring me word."*

*So when Joseph reached his brothers, they stripped him of his tunic (the tunic with long sleeves), and flung him into the pit, which was empty; there was no water in it. Then they sat down to their food.*

*On looking up, there they saw a caravan of Ishmaelites on*



*the way from Gilead to Egypt, carrying resin and balsam and fragrant gum on their camels! Then said Judah to his brothers, "What is the good of killing our brother and covering up his blood? Come on, let us sell him to the Ishmaelites, instead of doing him violence! He is our brother, our own flesh!" To this his brothers agreed, and they sold Joseph to the Ishmaelites for fifty shillings. Some Midianite traders passed, who pulled Joseph out of the pit, and took him away to Egypt.*

Gen. xxxvii. 3, 4, 12-14, 23-29.

### JOSEPH FACES ADVERSITY

*Joseph was good-looking and handsome. By-and-by his master's wife cast her eyes on him: "Lie with me," she said. But he refused. He said to his master's wife, "My master does not trouble himself about anything in the household, but has left everything in my hands, so that my authority is equal to his own; he has kept nothing from me except yourself, for you are his wife. How then can I commit this great crime, and sin against God?" Day after day she spoke to Joseph, but he would not listen to her appeal to lie with her or to be with her. One day, when he went into the house about his work, as no man of the household was indoors, she caught him by the robe, saying, "Lie with me." But he ran off, leaving the robe in her hands, and got away. When she saw he had run away, leaving his robe in her hands, she called to her household, "Here is a Hebrew brought into the house to insult me! He came in to lie with me; I screamed, and when he heard me screaming aloud he left his robe with me and ran off!" She kept the robe beside her, till his master came home. Then she told him this story: "The Hebrew slave you brought to us came in to insult me; but when I screamed aloud, he left his robe with me and ran out!" When Joseph's master heard what his wife said, about how his servant had treated her, he was furious; Joseph's master put him in gaol, where the royal prisoners were bound.*

*In gaol he lay. Yet the Eternal was with Joseph and was kind to him, making him popular with the gaoler, who put Joseph in charge of all the prisoners in the gaol, holding him responsible for anything they did; the gaoler did not need to attend to anything that Joseph undertook, for the Eternal was with him, and whatever he did the Eternal made it prosper.*

Gen. xxxix. 7-23.

## AT PHARAOH'S COURT

Two years passed, and the Pharaoh dreamed. In the morning his mind was disturbed; so he summoned all the magicians and sages in Egypt, and told them what he had dreamed, but no one could interpret it for the Pharaoh. Then the chief cupbearer said to Pharaoh, "I must recall my offences to-day, how the Pharaoh was angry with his servants and put myself and the head baker in custody within the house of the governor of the prison. Now, one night we dreamed, he and I; each had a dream with a meaning for himself. But there was a youth along with us, a Hebrew slave of the prison-governor, and when we told him our dreams, he interpreted them, telling each of us the meaning of his own dream. And as he interpreted, so it fell out; I was restored to my post, and the other man was hanged."

Then the Pharaoh sent for Joseph, whom they brought hurriedly from the dungeon; after shaving himself and changing his clothes, he came into the Pharaoh's presence. "I have had a dream," said the Pharaoh to Joseph, "and there is no one to interpret it; but I have heard about you, that you can interpret a dream whenever you hear it." "Not I!" said Joseph to the Pharaoh; "it is God's answer that will answer to the Pharaoh." Then the Pharaoh said to Joseph: "In my dream I was standing on the bank of the Nile; up came seven cows from the Nile, plump and sleek, and they grazed in the reed-grass. After them seven other cows came up, starved and very ugly and lean—I never saw such poor cows in all the land of Egypt. The lean and ugly cows ate up the first seven plump cows, and even after they had eaten them up, you could not tell that they had eaten them—they were still ugly as before. Then I woke up. I also saw in a dream seven full ripe ears sprouting on a single stalk. Seven ears sprang up after them, withered, thin, and blasted by the east wind, and the thin ears swallowed up the seven ripe ears! I told all this to the magicians, but not one of them could tell me the meaning."

Joseph said to the Pharaoh, "The Pharaoh's dreams mean one thing. God has been showing the Pharaoh what he is about to do; the seven good cows are seven years, and the seven good ears are seven years—it is one and the same dream. The seven lean and ugly cows that came up afterwards are also seven

years, and so are the seven empty ears blasted by the east wind; there are to be seven years of famine. This is what I meant when I said to the Pharaoh that God has shown the Pharaoh what he is going to do. Seven years of great plenty are coming for all the land of Egypt, but there will be seven years of famine after them, and the plenty will all be forgotten in the land of Egypt; famine will consume the land, so sore a famine that there will be no word of plenty in the land, owing to the famine that will follow."

Gen. xli. 1, 8-31.

### JOSEPH IS HONOURED

The Pharaoh said to his courtiers, "Can we find anyone equal to this man, in whom is the spirit of God?" Then the Pharaoh turned to Joseph: "As God has shown you all this, there is no one so shrewd and intelligent as yourself. You shall be mayor of my palace, and all my nation shall move at your bidding; only on the throne shall my authority be greater than yours. Look," said the Pharaoh to Joseph, "I hereby appoint you over all the land of Egypt!" And taking his signet-ring from his hand, the Pharaoh put it on Joseph's hand, arraying him in fine linen robes, putting a gold chain round his neck, and giving him his second chariot to drive in, till the people shouted, "At your service!"

Gen. xli. 38-43.

### THE MAGNANIMITY OF JOSEPH

As the famine was all over the world, people from every country also came to Joseph in Egypt to buy grain—so severe was the famine everywhere on earth.

When Jacob realized that there was grain for sale in Egypt, Jacob said to his sons, "Why stand looking at each other? I hear," he said, "there is grain for sale in Egypt; go down there and buy some for us, that we may live instead of dying." So Joseph's ten brothers went down to buy grain from the Egyptians.

No one was present when Joseph made himself known to his brothers, although he wept so loud that the Egyptians heard of it and the Pharaoh's household heard of it. Joseph said to his brothers, "I am Joseph. Is my father still alive?" His brothers were so dismayed that they could not answer. *So Joseph said to*

*his brothers, "Pray come near." When they came near, he said, "I am your brother Joseph whom you sold into Egypt. Now be not vexed or angry with yourselves that you sold me here, for God sent me in front of you to be a preserver of life; the famine has been two years in the land, and there are still five years when there will be neither ploughing nor harvest. God sent me in front of you to preserve your posterity alive on earth and make you survive to become a great company. So it was not you but God who sent me here, and God has made me the Pharaoh's prime minister, head of all his palace, and governor of all the land of Egypt. Hasten back to my father and give him this message from his son Joseph: 'God has made me lord over all Egypt; come down to me at once, you shall stay in the land of Goshen and you shall live near me, you and your sons and your grandsons, your flocks and herds and all that you possess; I will provide for you here.' "*

Gen. xli. 56-xlii. 3; xlv. 1-11.



FORGING A NATION

I. THE WANDERING TRIBE

EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY

## THE CHILDREN OF ISRAEL ENSLAVED

*Joseph died, so did all his brothers and all that generation. A new king rose over Egypt, who had not knowledge of Joseph; he said to his people, "Look, the Israelites are too many and too mighty for us! We must handle them carefully, lest they multiply and then, if we happen to be at war, join our enemies and fight against us, so as to escape from the country." So they put them under captains of the labour gangs, to crush them with heavy loads; and they built for the Pharaoh the store-towns of Pithom and Ramses. But the more they were crushed, the more they multiplied and expanded, till the Egyptians dreaded the Israelites.*

Then the king of Egypt told the Hebrew midwives, one of whom was called Shiphrah and the other Puah, that when they attended the Hebrew women and saw them on the birth-stool they were to kill the child, if it was a male, and to let it live, if it was a girl.

Ex. i. 6, 8-12, 15, 16.

## THE BIRTH OF MOSES

Now a man belonging to the house of Levi went and married a daughter of Levi; the woman conceived and bore a son, and as she saw he was a handsome boy, she hid him for three months. When she could hide him no longer, she took a creel made of papyrus reeds, daubed it over with bitumen and pitch, and put the child in it, laying it among the reeds at the side of the Nile. His sister placed herself at a distance, to see what would happen to him.

The daughter of the Pharaoh came down to bathe at the river; her maidens were walking along the bank, and as she saw the creel among the reeds she sent her slave-girl to fetch it. On opening it she saw the child—it was a boy crying! She pitied him, and said, "This is one of the Hebrews' children." His sister said to the Pharaoh's daughter, "Shall I go and get you a Hebrew nurse, to suckle the child for you?" "Yes," said the Pharaoh's daughter. So the girl went for the child's mother, and the Pharaoh's daughter said to her, "Take this child away and suckle it for me, and I will pay you your wages." The woman took and suckled the child, and when the child grew up she brought him to the Pharaoh's daughter, who adopted him as her

son; she called his name Moses (Removed), "for," she said, "I removed him from the water."

Ex. ii. 1-10.

### MOSES FLEES FROM EGYPT

*It was during those days that Moses, now a man, once went out to his fellow-countrymen. He noted the loads they had to bear. And he saw an Egyptian striking a Hebrew, one of his own countrymen. Moses looked round, there was no one to be seen; so he knocked the Egyptian down and hid his body in the sand.*

*Next day, when he went out, there were two Hebrews quarrelling! Moses said to the man in the wrong, "Why are you striking a fellow-countryman?" He replied, "Who made you an authority and umpire over us? Do you mean to murder me as you murdered the Egyptian?" This made Moses afraid; he reflected that what he had done must be known. When the Pharaoh heard of it, he tried to kill Moses, but Moses escaped from the Pharaoh to the land of Midian.*

Ex. ii. 11-15.

### THE CHIVALRY OF MOSES

*He was sitting beside a well, when the seven daughters of the priest of Midian came to draw water, to fill the troughs for their father's flock. The shepherds drove them off, but Moses came forward and helped them to water their flock.*

*When they got home to their father (Reuel), he asked them how they had returned so soon that day. They said, "An Egyptian protected us from the shepherds. He even drew water for us, to water the flock!" "And where is he?" the man asked his daughters. "Why have you left him behind? Ask him to take food with us." Moses agreed to live with the man, and he gave Moses his daughter Zipporah in marriage; she bore him a son, whom he called Gershom or Stranger, "for I have been a stranger," he said, "in a foreign land."*

Ex. ii. 16-22.

### GOD CALLS MOSES

*The Eternal said, "I have indeed seen the distress of my people in Egypt, I have heard them wailing under their slave-drivers; for I know their sorrows and I have come down to rescue them from the Egyptians and to bring them out of that land to a fine,*



*large land, abounding in milk and honey, the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. So come, I will send you to the Pharaoh that you may bring my people the Israelites out of Egypt."*

Moses said to God, "But who am I, to go to the Pharaoh and to bring the Israelites out of Egypt?" He answered, "I will be with you."

Ex. iii. 7, 8, 10-12.

#### A RELUCTANT RESPONSE

*Moses said to the Eternal, "But, Lord, I am no speaker, I never have been and I am not now, not even since thou hast spoken to thy servant; I am slow of speech, I have no command of words." The Eternal said to him, "Who gives man his mouth? Who makes one man dumb or deaf, who gives him sight or makes him blind? Is it not I, the Eternal? Go, then, I will be with your mouth and teach you what to say." "Send whom thou wilt, Lord!" he replied. The Eternal's anger blazed against Moses; he said, "What of your brother Aaron the Levite? He, I know, can speak well. Why, there he is, coming to meet you; when he sees you, he will be glad at heart! You must speak to him and tell him what to say; I will be with your mouth and with his mouth to instruct you. He shall be your spokesman to the people; he shall serve as a mouthpiece for you, and you shall inspire him."*

Ex. iv. 10-16.

#### THE CONTEST WITH PHARAOH

After that, Moses and Aaron went and told the Pharaoh that the Eternal, the God of Israel, bade him let the Eternal's people go and hold a festival in his honour in the desert. "Who is the Eternal," said the Pharaoh, "that I should listen to his order to let Israel go? I know nothing about the Eternal; besides, I will not let Israel go." They said, "The God of the Hebrews has met us; pray, then, let us travel for three days into the desert that we may sacrifice to the Eternal our God, lest he fall upon us with pestilence or with the sword." "Moses and Aaron," said the king of Egypt, "why would you unsettle the people from their labours? Get to your tasks." "The work-people are now numer-

ous," said the Pharaoh, "and you are putting them off their tasks!"

That very day the Pharaoh ordered the slave-drivers and the foremen, "You must no longer give the people straw for making bricks; after this, let them go and gather the straw for themselves. But you must exact from them the same number of bricks as they have had to make up till now; you must not reduce the quantity. For they are lazy; that is why they are crying, 'Let us go and sacrifice to our God.' Make the men do heavier work, that they may attend to that instead of attending to lying words."

Then Moses turned to the Eternal and said, "O Eternal, why hast thou ill-treated this people? Why didst thou ever send me here? Ever since I came to speak in thy name to the Pharaoh, he has ill-treated this people, and thou hast done nothing to rescue thy people."

The Eternal said to Moses, "Now you shall see what I will do to the Pharaoh; he will be forced to let them go, he will be forced to put them out of his country."

Ex. v. 1-9, 22, 23; vi. 1.

#### THE DEPARTURE FROM EGYPT

And at midnight the Eternal struck down all the first-born in the land of Egypt, from the eldest son of the Pharaoh on the throne to the eldest son of the prisoner in the dungeon, as well as the first-born of all the cattle. The Pharaoh started up in the night, he and all his officers and all the Egyptians; there was a loud wail in Egypt, for there was not a house where some one was not dead. He sent for Moses and Aaron during the night, and said, "Away with you from among my people, both you and the Israelites; go and worship the Eternal, as you have asked. Take both your flocks and your herds, as you demand, and be-gone; and ask a blessing for me also."

The Egyptians pressed the people to hurry out of the land, crying, "We are all dead men!" So the people snatched up their dough, unleavened as it was, and wrapped their kneading-bowls inside their mantles, carrying them on their shoulders. The Israelites had also done as Moses told them; they had asked the Egyptians for jewels of silver and jewels of gold and raiment, and the Eternal had given them such favour with the

Egyptians that they let the people have whatever they asked. They had thus taken toll of the Egyptians.

Ex. xii. 29-36.

### A GRUMBLING SPIRIT

The community of the Israelites all came to the desert of Sin between Elim and Sinai, on the fifteenth day of the second month after they left Egypt. The community of the Israelites all grumbled against Moses and Aaron in the desert, crying, "Would that we had died by the hand of the Eternal in the land of Egypt, where we could sit beside pots of flesh, where we had plenty to eat! Here you have brought us into the desert, to starve the whole people to death!"

Moses told Aaron to order all the community of Israel to approach the presence of the Eternal, since the Eternal had heard them grumbling. When Aaron said this to all the community of Israel, they looked in the direction of the sanctuary, and there was the Eternal manifest in radiance within the cloud! The Eternal said to Moses, "I have heard the Israelites grumbling; tell them that between sunset and dusk they shall have flesh and also plenty of food in the morning—to teach them that I am the Eternal their God."

Ex. xvi. 1-3, 9-12.

### THE GIFT OF MANNA

In the evening quails flew up and dropped all over the camp, and in the morning there was a fall of dew round the camp; when the dew evaporated, there, on the surface of the ground, lay thin flakes, as tiny as hoar-frost! When the Israelites saw it, they said to one another, "What is it?"—for they did not know what it was. "That," said Moses, "is the food the Eternal gives to you. That is what the Eternal orders each of you to gather, as much as you can eat, about seven pints a head, for every person in your households."

The house of Israel called this food Manna (what-is); it was as white as coriander seed and tasted like wafers made with honey. For forty years the Israelites ate manna, till they reached a cultivated land; they ate manna till they reached the frontier of the land of Canaan.

Ex. xvi. 13-16, 31, 35.

## DIVINE AID

From the desert of Sin the whole community of the Israelites travelled by stages, as the Eternal bade them, and camped at Rephîdim. As there was no water to drink, the people complained to Moses; "Give us water to drink," they cried. "Why complain to me?" said Moses. *The people thirsted for water there, and grumbled against Moses, crying, "Why did you bring us out of Egypt, only to kill us and our children and our cattle with thirst?" "Why put the Eternal to the proof?" said Moses.* So Moses appealed to the Eternal, "What am I to do with this people? They are almost ready to stone me!" "Move ahead of the people," said the Eternal, "along with some of the sheikhs of Israel; take the stick with which you struck the Nile, and advance. I will stand before you yonder on the rocks of Horeb; when you strike the rocks, water shall gush out, to let the people drink." Moses did so, in the sight of the sheikhs of Israel. *He called the spot Massah (Proof), because they put the Eternal to the proof by wondering whether he was among them or not,* also Meribah (Complaint), because the Israelites had complained.

Ex. xvii. 1-7.

## AT MOUNT SINAI

Leaving Rephîdim, the Israelites reached the desert of Sinai, where they pitched camp in the desert; it was in the third month after leaving the land of Egypt . . . on this day they entered the desert of Sinai. There Israel pitched camp in front of the mountain, and Moses went up to God. *The Eternal called to him from the mountain, saying, "Tell this to the house of Jacob, tell the Israelites: 'You have seen for yourselves what I did to the Egyptians and how I bore you safe on eagle's wings and brought you hither to myself. Now then, if you will listen to what I say and keep my compact, you shall be my own prized possession among all nations (for all the world is mine), and you shall be a dynasty of priests for me, a sacred nation.' This is what you must tell the Israelites."*

*The Eternal added, to Moses, "I am coming to you in a thick cloud, so that the people may hear me speaking to you and always believe you also." The Eternal added, to Moses, "Go to*

*the people and consecrate them to-day and to-morrow; let them wash their clothes and be ready for the third day, for on the third day the Eternal will descend upon the mountain of Sinai in sight of all the people. You must mark off the mountain all round and tell the people to be careful never to ascend it nor even to touch the edge of it; anyone who touches the mountain shall be put to death."*

Ex. xix. 1-6, 9-12.

### THE COMMANDMENTS

God spoke all these words. "I am the Eternal, your God, who brought you from the land of Egypt, that slave-pen.

You shall have no gods but me.

You shall not carve any idols for yourselves, the shape of anything in heaven above or on the earth below or in the sea; you shall not bow down to them nor worship them, for I the Eternal, your God, am a jealous God, punishing children for the sins of their fathers, punishing those who hate me, down to the third and the fourth generation, but showing kindness to thousands of those who love me and obey my orders.

You shall not use the name of the Eternal, your God, profanely; for the Eternal will never acquit anyone who uses his name profanely.

Remember to hold the sabbath sacred. Six days you may labour and do all your business, but the seventh day is the sabbath in honour of the Eternal, your God, and on it you must do no business, neither you nor your son nor your daughter nor your slaves, male or female, nor your cattle, nor the alien who is among you; for in six days the Eternal made sky and earth and sea and all that they contain, and then he rested on the seventh day; therefore the Eternal blessed the sabbath, making it a sacred day.

Honour your father and your mother, that you may have a long life in the land which the Eternal, your God, is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not give false evidence against a fellow-countryman.

You shall not covet a fellow-countryman's household; you shall not covet a fellow-countryman's wife, nor his slaves, male

or female, nor his ox, nor his ass, nor anything that belongs to a fellow-countryman."

Ex. xx. 1-17.

### THOU SHALT LOVE THY NEIGHBOUR

When you reap your harvest, you must not reap the field to the very corners, nor gather the stray ears of the harvest; you must not glean your vineyard bare, nor pick up fallen grapes; leave them for poor folk and resident aliens: I am the Eternal your God.

You shall not steal; you shall not cheat, you shall not tell a lie. You shall not take a false oath in my name, profaning the name of your God: I am the Eternal your God.

You shall not defraud your fellow, nor rob him; you shall not keep a hired labourer out of his pay till next morning.

You shall not curse a deaf man, nor trip up a blind man; stand in awe of your God—I am the Eternal. You shall not be guilty of any injustice; you shall not be partial to a poor man, nor defer to a powerful man; you must judge the case of a fellow-Israelite fairly.

You shall not go up and down slandering people; you shall not forge a charge of murder against a neighbour: I am the Eternal.

You shall not cherish hate against your fellow-countryman; what you must do is to warn him of his fault, lest you incur guilt yourself. You shall not avenge yourself, you shall not bear a grudge, against your fellow-citizens, but love your neighbour as you love yourself: I am the Eternal.

If an alien settles beside you in your land, you must not injure him; the alien who settles beside you shall be treated like a native, and you must love him as you love yourself; for you were aliens yourselves in the land of Egypt: I am the Eternal your God.

Lev. xix. 9-18, 33, 34.

### IN AWE OF GOD

But when the people saw all the thunder and lightning and the trumpet blast and the mountain in smoke, the people were all afraid and trembled; they stood far back and said to Moses, "Speak you to us, and we will listen; but let not God speak to us, lest we die." "Fear not," said Moses to the people, "God is only testing you; it is to keep you from sinning by a steady awe

of him." Still the people stood far back, while Moses approached the dense darkness where God was.

Ex. xx. 18-21.

### THE BLOOD OF THE OLD COVENANT

Then Moses went and told the people all the orders and regulations of the Eternal, and the people all answered, with one voice, "Whatever the Eternal has ordered, that will we do." So Moses wrote down all that the Eternal had said; and next morning he erected an altar at the foot of the mountain and twelve standing-stones, one for each of the twelve clans of Israel. He sent the youth of Israel to offer the burnt-offerings and to sacrifice the recompense-offerings of oxen to the Eternal, while Moses himself took half of the blood and put it into basins, splashing the other half on the altar. Then he took the scroll of the compact and read it aloud to the people, who said, "Whatever the Eternal has ordered, that will we do obediently." Then Moses took and splashed the blood on the people, saying, "There is the blood of the compact which the Eternal has made with you, on all these terms!"

Then the Eternal said to Moses, "Come up beside me on the mountain, and I will give you the stone tablets with the directions and orders I have inscribed for the guidance of the people." Moses rose and went up the mountain of God with his attendant Joshua. The radiance of the Eternal rested on the mountain of Sinai; for six days the cloud covered it, and on the seventh day he called from the cloud to Moses (the Eternal's radiance looked to the Israelites like blazing fire on the top of the mountain). Moses entered the cloud and went up the mountain, and Moses was on the mountain for forty days and forty nights.

Ex. xxiv. 3-8, 12, 13, 16-18.

### THE GOLDEN CALF

The Eternal said to Moses, "Get away down, for your people whom you brought out of the land of Egypt have depraved themselves, they have been quick to swerve from the line of my orders, they have made themselves a metal calf, worshipping that, sacrificing to that, and crying, 'Here is your God, O Israel, who brought you out of the land of Egypt!'"

The Eternal said to Moses, "I have watched this nation, and

it is an obstinate race. Let me alone, that my wrath may blaze against them and burn them up! I will make a great nation of you." But Moses pled with the Eternal, his God. "O Eternal," he cried, "why does thy wrath blaze against thine own people whom thou didst bring out of the land of Egypt by sheer strength and main force? Why should the Egyptians sneer, 'He led them away to harm them, to slay them among the hills and wipe them off the face of the earth'? Cease thy fierce anger and change thy mind about punishing thy people thus. Remember Abraham and Isaac and Jacob, thy servants, to whom thou didst swear by thine own life that thou wouldst make their descendants as numberless as the stars in heaven, and give all this land, of which thou didst speak, to their descendants as a possession for all time." So the Eternal changed his mind about the punishment he had threatened to his people.

Moses turned away down the hill, with the two tablets of the law in his hand, tablets written on both sides, on this side and on that, tablets that were the work of God, the writing inscribed on the tablets being God's own writing. When Joshua heard the sound of the people shouting, he said to Moses, "That is the sound of war in the camp!" "No," said Moses, "it is not the sound of men conquering, nor the sound of men being conquered; what I hear is the sound of people singing choruses." And as soon as he came near the camp, he saw the calf and the people dancing round it.

Then Moses blazed out in anger; he flung down the tablets and broke them, at the foot of the hill; he took the calf they had made and burned it up, grinding it to powder, which he threw into water and made the Israelites drink it.

Ex. xxxii. 7-20.

#### ISRAEL PREPARES TO ENTER CANAAN

On the first day of the second month in the second year after they had left the land of Egypt, the Eternal spoke to Moses in the desert of Sinai, within the Trysting tent, bidding him and Aaron count up the total members of the community of Israel, clan by clan, family by family, and also number all the male individuals, head by head; all Israelites over twenty years who were able for active service were to be numbered, company by company. The number of the Israelites, family by family, over



twenty years, who were able for active service, the total number was six hundred and three thousand five hundred and fifty.

Num. i. 1-3, 45, 46.

### THE SPIES AND THEIR REPORT

The Eternal told Moses to send some men to spy out the country of Canaan which he was handing over to the Israelites; he was to send a man for every clan, all of them leading men. So Moses despatched them from the desert of Paran, as the Eternal ordered.

*So they went up into the Negeb and reached Hebron, where the giant clans of Ahiman, Sheshai, and Talmai lived. It was the season for early grapes, and when they came to the wady of Eshcol, they cut a branch with a single cluster of grapes, which two of them carried back on a stretcher, along with some pomegranates and figs. The spot came to be called Eshcol (Cluster) from the cluster which the Israelites took there. Then they brought back word to all the community of Israel at Kadesh, showing them the fruit of the country. They reported: "We reached the land to which you sent us; it does abound in milk and honey; and here are its fruits. Still, the natives are strong, the cities are fortified and powerful, and we saw giant clans there."*

*Caleb silenced this clamour of the people in presence of Moses, by saying, "We ought to march up at once and seize the land; for we are well able to master it." But the men who had accompanied him said, "We are not able to march against the natives; they are too strong for us. All the people we saw there were men of huge size. We saw the Nephilim there (the giant clans belong to the Nephilim); they made us feel like grasshoppers, and grasshoppers we were to them."*

Num. xiii. 1-3, 22-24, 26-28, 30-33.

### THE PEOPLE HAVE THEIR DESIRE

At this, all the community wailed aloud, and the Israelites all grumbled against Moses and Aaron; the community all said to them, "Would that we had died in Egypt! Or would that we had died here in the desert!" Then Moses and Aaron fell on their faces before all the assembled gathering of the Israelites, while Joshua the son of Nun and Caleb the son of Jephunneh, who had been among the spies, tore their clothes and told all the

assembly of the Israelites, "The land over which we have gone as spies is a right fertile country."

The community were all on the point of stoning them, when the majesty of the Eternal appeared at the Trysting tent to all the Israelites, and the Eternal said to Moses and Aaron, "How long will this wicked community dare to grumble against me? Tell them that as surely as I live—the Eternal has said it—I will do with you as I have heard you desire: your corpses shall fall in this desert, and not one of your number, not one over twenty on your register, who has grumbled against me, not one shall enter the land where I solemnly swore to settle you—none except Caleb the son of Jephunneh and Joshua the son of Nun. Your children, who would be seized, you thought, I will bring in, to let them hold the land you despise. But as for the rest of you, your corpses shall fall in this desert, and your children must be wandering shepherds in the desert for forty years, paying the penalty of your unfaithfulness, till the last of your corpses falls in the desert. For every day spent in spying out the land, you shall spend a year being punished for your evil-doing, forty years for forty days; that will teach you what it is to have me against you. I the Eternal have said it; this is what I will certainly do to all this wicked community who have conspired against me: in this desert to the last man they shall fall and die."

Num. xiv. 1, 2, 5-7, 10, 26-35.

#### THE PEOPLE STILL IMPATIENT

*And the people grew impatient over the route; they attacked God and Moses, crying, "Why have you brought us from Egypt to die in the desert? There is neither bread nor water, and we loathe this wretched food." Then the Eternal sent stinging serpents among the people, that bit the people, till many an Israelite died. So the people came and said to Moses, "We have sinned by attacking the Eternal and you; pray to the Eternal to take the serpents away from us." Moses prayed for the people, and the Eternal told Moses to make a bronze serpent and erect it on a pole, so that any person who was bitten might live by looking at it. Moses made a bronze serpent and erected it on a pole; and when anyone who had been bitten by a serpent looked at the bronze serpent, he lived.*

Num. xxi. 4-9.

## MOSES FAILS TO VINDICATE GOD

*And the people quarrelled with Moses, complaining, "There is no water to drink!" Then said the Eternal to Moses, "Take your staff, and after convening the people bring water from the rock for them, to let them and their cattle drink." So Moses said to them, "Listen, you rebels, must I bring you water from this rock?" And lifting his hand he struck the rock with his staff, till water gushed out, and the community and their cattle drank of it. So the Eternal said to Moses and Aaron, "Because you would not trust me and vindicate my honour before the Israelites, you shall not lead this community into the land that I have given them." It is called the water of Meribah (Complaint), because there the Israelites complained of the Eternal, and there he vindicated himself.*

Num. xx. 3, 5, 7, 8, 10-13.

## MOSES' PARTING WORDS TO ISRAEL

The following are the words which Moses spoke to all Israel east of the Jordan in the desert, in the wady of the Arâbah opposite Suph, between Paran on the one side and Tophel, Laban, Hazêroth, and Dizâhab on the other. (It was on the first day of the eleventh month of the fortieth year that Moses spoke to the Israelites in terms of all the commands that he had received for them from the Eternal.)

"The Eternal our God said to us at Horeb, 'You have stayed long enough among the hills here; move on, away into the highlands of the Amorites and all the surrounding country, the wady of the Arâbah, the highlands, the lowlands, the southern plains and the maritime plains where the Canaanites live, also the Lebânôn. I hand this land over to you, as far as the great river, the river Euphrates. There it lies; march in and take possession of the land that the Eternal swore he would give to your fathers, Abraham, Isaac, and Jacob, and to their descendants.'

Then I said to you, 'Dread them not, have no fear of them. The Eternal your God who goes in front of you, he will fight for you; he will do it all for you, as you saw him do in Egypt, and also in the desert, where you saw how the Eternal your God carried you forward, as a man carries his boy, all the long road till you reached this place.' But, for all I said, you would not trust the Eternal your God.

And now, Israel, what is the Eternal your God asking from you but to reverence the Eternal your God, always to live his life, to love him, to worship the Eternal your God with all your mind and all your heart, and to obey the orders and rules of the Eternal which I am enjoining upon you for your own good this day? Why, although heaven, the highest heaven, belongs to the Eternal your God, and the earth with all it holds, yet the Eternal set his heart in love upon your fathers, and chose their descendants after them, chose you out of all nations, as it is to-day. Devote your heart to him then, and cease to be obstinate. For the Eternal your God is the supreme God, the supreme Lord, the great God, mighty and awful, never partial, never to be bribed; he secures justice for the orphan and the widow, and he loves an alien, giving him food and clothing. Love the alien, then: for once you were aliens yourselves in the land of Egypt."

Deut. i. 1-3, 6-8, 29-32; x. 12-19.

#### THE DEATH OF MOSES

From the steppes of Moab Moses went up to mount Nebo, the headland of Pisgah, east of Jericho; there the Eternal showed him all the land, Gilead as far as Dan, all Naphtali, all the territory of Ephraim and Manasseh, all the territory of Judah as far as the Mediterranean, the south country, and the basin or plain of Jericho (the town of palm-trees) as far as Zoar. "This," the Eternal told him, "is the land of which I swore to Abraham, Isaac, and Jacob, that I would give it to their descendants; I have allowed you to look upon it, but you shall not cross to it."

Moses the servant of God died there, in the land of Moab, as the Eternal ordered; the Eternal buried him in the valley opposite Beth-peôr within the land of Moab, but to this day no one knows his burying-place. Moses was a hundred and twenty years old when he died, but his eyes were undimmed and his vigour unabated. For thirty days the Israelites wept over Moses in the steppes of Moab; this completed the days of weeping at the mourning for Moses.

As Joshua the son of Nun was full of sagacity (since Moses had laid his hands upon him), the Israelites obeyed him, carrying out the orders given by the Eternal to Moses.

Since then, no prophet has ever appeared in Israel like Moses, a man with whom the Eternal had intercourse face to face—

unequalled for all the signal acts which the Eternal sent him to perform in the land of Egypt, on the Pharaoh and all his servants and all his land, as well as for all the mighty deeds and awful power which Moses displayed in the sight of all Israel.

Deut. xxxiv.

## FORGING A NATION

### II. ISRAEL SETTLES IN CANAAN

JOSHUA, JUDGES, 1 SAMUEL

## JOSHUA SUCCEEDS MOSES

Now, after the death of Moses the servant of the Eternal, the Eternal said to Joshua the son of Nun, the attendant of Moses, "Moses my servant is dead; come, cross the Jordan here, you and all this people, into the land which I assign to them, to the Israelites. As I was with Moses, so I will be with you; I will never fail you nor forsake you. Be strong, be brave, for you shall put this people in possession of the land which I swore to their fathers that I would give them. Carry out all your orders from my servant Moses, turning neither to the right nor to the left, so that you may succeed wherever you go. This law-book you shall never cease to have on your lips; you must pore over it day and night, that you may be mindful to carry out all that is written in it, for so shall you make your way prosperous, so shall you succeed. These are my orders: be firm and brave, never be daunted or dismayed, for the Eternal your God is with you wherever you go."

Josh. i. 1, 2, 5-9.

## ISRAEL ENTERS THE PROMISED LAND

In the morning Joshua rose; he and all the Israelites set out from Shittim and reached the Jordan, where they passed the night before they crossed over. Three days afterwards the officers went through the camp and gave this order to the nation: "When you see the ark of the compact of the Eternal your God being carried by the priestly Levites, then set out and follow it, so that you may learn the ford by which you are to cross; for you have never crossed here before. Only, you must not come close to the ark; between it and you there must be a space kept of one thousand yards." Then Joshua said to the people, "Consecrate yourselves, for to-morrow the Eternal will do wonders among you." To the priests he said, "Lift the ark of the compact and go in front of the people." So they lifted the ark of the compact and went in front of the people.

The Eternal said to Joshua, "This day I begin to exalt you in the sight of Israel, to let them see that as I was with Moses so I will be with you. Order the priests who are carrying the ark of the compact to stand still in the Jordan as soon as they reach the edge of the water."

Then Joshua bade the Israelites come and listen to the words of the Eternal, their God. Joshua said, "This is to let you see that

the living God is among you, and that he will without fail evict before you the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite. See, the ark of the compact of the Lord of all the earth is crossing the Jordan in front of you. Now choose twelve men from the clans of Israel, a man from each clan. As soon as the soles of the feet of the priests who carry the ark of the compact of the Eternal, the Lord of all the earth, rest in the water of the Jordan, the waters of the Jordan shall be stopped; the waters which are flowing down, they shall be dammed up." When the people left their tents to cross the Jordan, headed by the priests who carried the ark of the compact, as soon as the bearers reached the Jordan and the feet of the priests dipped in the water at the edge (for the Jordan overflows its banks all the time of harvest), the waters that flow down stopped and were dammed up at a distance, at Adâmah (a town beside Zartan), while the waters that flow away to the sea of the Arâbah (the Salt Sea) were cut off and failed. In this way the people crossed, opposite Jericho. The priests who carried the ark of the compact of the Eternal stood still on dry ground in the middle of the Jordan, and all Israel crossed on dry ground until the whole nation had finished crossing.

Josh. iii. 1-17.

#### THE CAPTURE OF JERICO

Now Jericho had shut its gates against the Israelites; no one left the town, and no one entered it. Joshua was one day near Jericho, when he raised his eyes and saw a man standing before him, holding a drawn sword. Joshua went up to him and said, "Are you for us, or are you for our enemies?" "No," he answered, "I am here as the captain of the host of the Eternal." Then Joshua fell on his face to the ground and worshipped, saying, "And what has my Lord to say to his servant?" The captain of the host of the Eternal said to Joshua, "Remove your sandals from your feet, for the place where you are standing is sacred." Joshua did so. Then the Eternal said to Joshua, "I am putting Jericho into your hands, with its king and all its fighting men. For six days you and all your men at arms shall march round the town once a day, with seven priests carrying seven rams' horns as trumpets in front of the ark. On the seventh day you shall march round the town seven times, and the priests shall blow a trumpet blast. As soon as they blow a long trumpet blast on the



horns, whenever you hear the sound, then all the people must raise a mighty shout, and the wall of the town will fall down flat, till every man of you can march in, straight in front of him." So Joshua the son of Nun called the priests and told them to lift the ark of the compact and let seven priests carry seven rams' horns as trumpets in front of the ark of the Eternal. Then he told the people, "Forward, march round the town, with the armed men in front of the ark of the Eternal; let the seven priests with the trumpets of rams' horns go ahead, in presence of the Eternal, blowing the trumpets, and followed by the ark of the compact of the Eternal. Let the armed men go in front of the priests who blow the trumpets, and let the rear-guard follow the ark, the trumpets blowing." To the people Joshua said, "You must not shout nor cry, you must not say a word, until I tell you to shout; then shout." He had the ark of the Eternal carried round the town, going round it once; then all retired to the camp and passed the night there. Next morning Joshua rose, the priests lifted the ark of the Eternal, and the seven priests carrying the seven rams' horns as trumpets kept on in front of the ark of the Eternal, blowing a blast, preceded by the armed men, with the rear-guard after the ark, the trumpets blowing as they went. On the second day they marched round the town once, and then retired to the camp. This they did for six days.

On the seventh day they rose at dawn and marched round the town seven times; this was the only day they marched seven times round it. The seventh time, when the priests blew their blast, Joshua said to the people, "Shout, for the Eternal has given you the town."

Then the people shouted, at the trumpet blast. And when the people heard the sound of the trumpet blast and raised a mighty shout, down the wall fell flat, till every man could march in, straight in front of him.

Josh. v. 13-vi. 16, 20.

#### THE LAND POSSESSED

As the Eternal had commanded Moses his servant, so Moses had commanded Joshua, and Joshua obeyed; of all that the Eternal had commanded Moses, he left not a thing undone.

In this way Joshua captured all that country, the highlands, all the Negeb, all the land of Goshen, the lowlands, the Arâbah, the highlands and the lowlands of Israel, from mount Halak that

risers to Seir, as far as to Baal-gad in the valley of Lebânon at the foot of mount Hermon; he captured all the kings and put them to death.

Joshua was a long time warring with all these kings; not a single town would make peace with the Israelites, except the Hivites who inhabited Gibeon; all the rest had to be captured by fighting. It was the Eternal who made their hearts stubborn enough to battle with Israel, that he might have them all wiped out and destroyed without mercy, as the Eternal had commanded Moses.

It was then that Joshua went and wiped out the giants from the hills, from Hebron, Debir, Anab, and all the highlands of Israel and of Judah; Joshua massacred them and sacked their towns. None of the giants was left in the land of Israel; it was only in Gaza, Gath, and Ashdod, that some still lived.

Thus Joshua captured the whole country, as the Eternal had told Moses; Joshua assigned it to the clans of Israel by their divisions as their own property. And so the land had rest from war.

Josh. xi. 15-23.

#### JOSHUA'S PARTING CHARGE

A long time afterwards, when the Eternal had given Israel rest from all its enemies round about, and when Joshua was old, far advanced in years, he summoned all Israel, their sheikhs, their headmen, their judges, and their officers. "I am an old man," he said, "well advanced in years. You have seen all that the Eternal your God has done for your sake to all these nations, for it is the Eternal your God who has been fighting for you. Be firm, then, to carry out and obey all that is written in the law-book of Moses, never swerving from it to the right or to the left, never mixing with those nations that remain beside you, never mentioning the names of their gods, never swearing by them nor serving them nor bowing down to them; be loyal to the Eternal your God as you have been up till now.

I am now going the way of all the earth; but you know in your own minds and souls, all of you, that not one good promise made by the Eternal about you has ever failed; all have been fulfilled, and not one has failed. Well, as all the good promises have been fulfilled to you, of which the Eternal your God told you, so shall the Eternal fulfil all his threats to you, till he wipes

you off this fine country which the Eternal your God has given to you. Whenever you break the compact of the Eternal your God, which he has enjoined upon you, and go to serve other gods, bowing down to them, then shall the anger of the Eternal blaze against you, till you perish quickly off the fine country which he has given you."

The people replied, "Far be it from us to forsake the Eternal and serve other gods! It is the Eternal our God who has brought us and our fathers out of the land of Egypt, out of that slave-pen, who wrought these great portents before our eyes, who preserved us wherever we went and among all the nations through whom we passed. The Eternal drove out all the nations before us, all the Amorites who lived in the land; so we will serve the Eternal, for he is our God."

After this Joshua the son of Nun, the servant of the Eternal, died, at the age of a hundred and ten; they buried him on his own estate at Timnath-serah in the highlands of Ephraim, north of mount Gaash.

Israel served the Eternal during all the lifetime of Joshua and of the sheikhs who survived Joshua and who had known all the deeds done by the Eternal for Israel.

Josh. xxiii. 1-3, 6-8, 14-16; xxiv. 16-18, 29-31.

#### GIDEON'S COMMISSION

For forty years the land lay safe. But the Israelites did what was evil in the sight of the Eternal, and the Eternal handed them over to Midian for seven years.

Now the angel of the Eternal came and sat down under the sacred tree at Ophrah, which belonged to Joash the Abiezrite. His son Gideon was beating out some wheat inside the wine-press, to save it from Midian; and to him the angel of the Eternal appeared, saying, "You stalwart hero, the Eternal is with you!" "The Eternal with us, my lord?" said Gideon. "Then why has all this happened to us? Where are all his deeds of wonder that our fathers recounted to us? They said, 'Did not the Eternal bring us out of Egypt?' But now the Eternal has thrown us aside, he has abandoned us to Midian!" The Eternal turned to him and said, "Go with this strength of your own, and rescue Israel from Midian. Am I not sending you?" "But, my lord," said Gideon, "how am I to rescue Israel? My sept is the weakest in Manasseh, and I have least weight in my family." The Eternal said to him,

"I will be with you, and you shall defeat Midian, every man of them."

Judges vi. 1, 11-16.

#### GIDEON'S FLEECE

Then all the Midianites and the Amalekites and the Bedawin mustered, crossed the Jordan, and encamped on the plain of Jezreël. But the spirit of the Eternal took hold of Gideon; he sounded the alarum, calling the Abiezrites to arms, and sent messengers all through Manasseh, calling them to arms, and also through Asher, Zebulun, and Naphtali, who marched out to battle.

Then Gideon said to God, "If thou art going to rescue Israel by me, as thou hast said—here I lay a fleece of wool upon the threshing-floor; if dew falls only on the fleece, and all the ground is dry, then I shall be sure that thou art going to rescue Israel by me, as thou hast said." This did happen. When he rose next morning, he wrung the fleece and squeezed out dew enough to fill a bowl. And Gideon said to God, "Let not thine anger blaze hotly against me; I will ask only one thing more. Pray let me try one more test with the fleece: pray let the fleece alone be dry, with dew on all the ground." That night, God did it; the fleece alone was dry, and dew lay on all the ground.

Judges vi. 33-40.

#### A SELECTED ARMY

So Jerubbaal (that is, Gideon) and all his men rose early and encamped beside the spring of Harod, the Midianite camp lying north of Gibeath-Hammôreh on the plain. But the Eternal said to Gideon, "There are too many men with you, for me to hand over the Midianites; Israel might glory over me by claiming, 'My own hand has won the victory.' Come now, issue this proclamation to the people, that 'anyone who is terrified and trembling must go home.'" Gideon applied this test, and twenty-two thousand went home, leaving ten thousand. "There are still too many," said the Eternal to Gideon; "take them down to the water, and let me sift them there; whenever I tell you, 'this man shall go with you,' he is to go with you, and whenever I tell you, 'this man shall not go with you,' he is not to go." So Gideon took them down to the water. And the Eternal said, "Place on one side everyone who laps up the water with his tongue like a dog,

and place on the other side everyone who kneels down to drink." The men who lapped numbered three hundred; all the others knelt down to drink the water, putting their hands to their lips. Then the Eternal said to Gideon, "By the three hundred men who lapped I will rescue you and put Midian into your hands; let all the rest go home." So he sent all the Israelites home, every man of them, keeping only the three hundred, who took the pitchers belonging to the others and their trumpets.

Judges vii. 1-8.

#### IN THE CAMP OF MIDIAN

The Midianite camp lay below him in the valley. And that very night the Eternal said to him, "Get away down and attack the camp; I put it in your hands. If you are afraid to make an attack, steal down to the camp with your page Purah, and listen to their talk; that will encourage you to attack the camp." So down he stole with his page Purah to the outposts of armed sentries round the camp. The Midianites and the Amalekites and all the Bedawin were lying along the valley in swarms, like locusts, and their camels were past counting, as numerous as the sand on the sea-shore. When Gideon arrived, one man was telling his comrade a dream. "I had a dream," he was saying; "there was a barley-cake rolling into the camp of Midian! It reached one tent and knocked it right over!" His comrade replied, "That is the men of Israel! God puts Midian and all the camp into their hands!"

When Gideon heard the dream told and explained, he knelt down. Getting back to the camp of Israel, he said, "Up to your feet! The Eternal puts the camp of Midian into your hands!"

Judges vii. 9-16.

#### GIDEON'S RUSE

Then he divided the three hundred men into three companies, furnishing them all with trumpets and empty pitchers and torches inside the pitchers. "Watch me," he said, "and do as I do; whenever I reach the outskirts of the camp, then you must do as I do; whenever I blow the trumpet, I and all my men, blow you the trumpet also all round the camp, crying, 'For the Eternal and for Gideon!'" So, when Gideon and his hundred men reached the outskirts of the camp at the beginning of the middle

watch, just when the guard had been posted, they blew their trumpets and smashed the pitchers in their hands. All three companies blew their trumpets and shattered their pitchers, holding the torches in their left hands and the trumpets in their right, and shouting, 'A sword for the Eternal and for Gideon!' They stood where they were, all round the camp, and the whole army, wakening up, fled with a wild cry; when the three hundred blew their trumpets, the Eternal set every man's sword against his fellow throughout all the army, and they fled as far as Beth-shittah, in the direction of Sererah, as far as the edge of Avel-mehôlah near Tabbath.

Judges vii. 17-22.

#### THE BIRTH OF SAMSON

Again the Israelites did what was evil in the sight of the Eternal, and the Eternal handed them over to the Philistines for forty years.

There was a man of Zorah, belonging to the Danite clan, whose name was Manoah. His wife was barren, she had borne no children; but the angel of the Eternal appeared to the woman and said, "You are barren, you have borne no children. Now, then, pray be careful to drink no wine or any liquor and to eat no unclean food, for you are with child and you will bear a son, whose head will never know a razor; the lad shall be consecrated to God from his birth, and he will begin the deliverance of Israel from the Philistines."

The woman did bear a son; she called him Samson, and the child grew up and the Eternal blessed him. The spirit of the Eternal first began to stir him at Mahaneh-Dan, between Zorah and Eshtaol.

Judges xiii. 1-5, 24, 25.

#### FIRST CONFLICT WITH THE PHILISTINES

Samson went down to Timnath, and at Timnath he saw a woman belonging to the Philistines. When he came back, he said to his father and mother, "I saw a woman at Timnath who belongs to the Philistines; get her for me as a wife." His father and mother said to him, "Is there no woman among your own clansfolk or among my people, that you must go and take a wife from the uncircumcised Philistines?" "Get her," said Sam-

son to his father, "get her for me; I like her!" Then Samson went down to Timnath with his father and mother, and there, at the vineyards of Timnath, a young lion came growling at him. The spirit of the Eternal came over him, and he tore the creature in pieces as easily as one might tear a kid, though he had no weapon in his hands. But he did not tell his father or his mother what he had done. When he went down, he talked to the woman, and liked her. On his way back, after a while, he stepped aside to look at the carcass of the lion; and there was a swarm of bees inside the lion's body, and some honey! So he scraped it out into his hands and ate it as he went along. When he reached his father and mother he gave them some of it to eat, but he did not tell them that he had taken it from the lion's body.

Samson went down to the woman and held a feast there (for so bridegrooms used to do). Samson took thirty companions, who kept beside him. To them Samson said, "Let me give you a riddle; if you can tell me the answer during the seven days of the feast, I will give you thirty fine linen shawls and thirty gala robes; but if you cannot tell me the answer, then you must give me thirty fine linen shawls and thirty gala robes." "Propound your riddle," they said, "let us hear it." So he said to them,

From the eater came something to eat,  
from the strong came something sweet.

As they could not guess the riddle, they said to Samson's wife, "Coax your husband to give away the answer, or we will burn you and your father's house. Did you invite us here to beggar us?" So Samson's wife irritated him by weeping and crying, "You simply hate me, you do not love me; you have propounded a riddle to my countrymen, and you have never told me the answer!" "Why," he said, "I have not told my father or my mother! and am I to tell you?" All the seven days that the feast lasted, she irritated him by weeping. At last, on the seventh day, he did tell her—she pressed him so hard. She told the riddle to her countrymen, and just as he was entering the bridal chamber on the seventh day the men of the town said to him

What is sweeter than honey?  
What is stronger than a lion?

He retorted,

Had you not used my heifer for your plough,  
you never would have guessed my riddle now!

The spirit of the Eternal inspired him mightily; he went down to Ashkelon, where he killed thirty of the citizens, plundered them, and handed the gala robes to those who had guessed his riddle. Then in blazing fury he went away to his father's house. And Samson's wife was given to one of his companions, who had been his best man.

Judges xiv. 1-3, 5-20.

#### SAMSON AGAIN ROUTS THE PHILISTINES

Later on, during wheat harvest, Samson went to visit his wife with the present of a kid. He said, "I am going into the bridal chamber to my wife." But her father would not allow him to enter; her father said, "I thought you must hate her, so I gave her to your companion. But her younger sister is more beautiful, is she not? Take her instead." Samson said to him, "I shall be quits with the Philistines this time; I shall do them a mischief." Then Samson went and caught three hundred foxes; turning them tail to tail and putting a torch between each pair of tails, he lit the torches and set the foxes loose in the fields of the Philistines, till both the shocks and the standing corn were burned, and even the vineyards and the olive-orchards.

"Who has done this?" said the Philistines. When they were told it was Samson, the Timnite's son-in-law, who had done it, because his wife had been taken from him and given to his comrade, the Philistines went up and burned her and her father's house. Samson said to them, "If this is what you do, I will have my revenge on you before I am done!" He routed them headlong with heavy slaughter; then he went down and stayed at the cliff of Etam, in the fissure there.

The Philistines came up and camped in Judah, making a raid on Lehi. The men of Judah said, "Why have you come up against us?" "To seize Samson," they said; "to do to him what he has done to us." So three thousand men of Judah went to the fissure in the cliff of Etam and said to Samson, "Don't you know the Philistines are our over-lords? What is this that you have brought upon us?" "As they did to me," said Samson, "so I did to them." They said to him, "We have come here to seize you and hand



you over to the Philistines." "Well," said Samson, "swear to me that you will not murder me yourselves." "No," they answered, "we will not kill you; we will simply bind you and hand you over to them." So they tied him fast with two new ropes and brought him away from the cliff. When he reached Lehi, the Philistines met him with loud shouts; but the spirit of the Eternal inspired him mightily, the ropes round his arms became like flax that has caught fire, the bonds melted off his hands, and catching up the fresh jaw-bone of an ass he felled a thousand men. Said Samson,

With the jaw-bone of an ass I have piled them in a mass!

With the jaw-bone of an ass I have assailed assailants!

Judges xv. 1-16.

#### THE WILES OF DELILAH

Samson once went to Gaza, where he saw a harlot and had intercourse with her. When the folk of Gaza learned that Samson had come, they surrounded the house and lay in wait for him all day at the gate of the town; they kept quiet all the night, saying, "Wait till morning, then we can kill him!" Samson lay till midnight. At midnight he got up, seized the doors of the town-gate and the two door-posts, pulled them up, bar and all, and, after shouldering them, carried them to the hill-top in front of Hebron.

After that he fell in love with a woman in the wady of Sorek, who was called Delilah. The Philistine tyrants went and said to her, "Coax him and find out why he is so strong; find out how we can master him and tie him up to be tortured, and we will each give you a hundred and fifty pounds in silver." So Delilah asked Samson, "Do tell me why you are so strong. How could one tie you up to be tortured?" Samson said to her, "If I am tied with seven fresh bowstrings that have never been dried, my strength will fail, and I shall be like any other man." Then the Philistine tyrants brought her seven fresh bowstrings which had never been dried, and with these she tied up Samson. (She had men concealed in the inner room.) She said to him, "The Philistines are on you, Samson!" But he snapped the bowstrings like a strand of tow at the touch of fire. So the secret of his strength was not disclosed.

Then said Delilah to Samson, "There, you have cheated me! You have told me a lie! Do tell me how you could be tied up." He said to her, "If I am tied tight with new ropes that have

never been used, my strength will fail, and I shall be like any other man." So Delilah took new ropes and tied him; she said, "The Philistines are on you, Samson!" (Men were lying concealed in the inner room.) But he snapped them off his arms as if they had been threads.

Then Delilah said to Samson, "You have been cheating me all the time, telling me lies! Tell me how you could be tied up." He said to her, "If you weave the seven plaits of my head into the web of the loom and twist them in with the pin, my strength will fail, and I shall be like any other man." So, as he slept, Delilah took the seven plaits of his head, wove them into the web of the loom, and twisted them in with the pin. Then she said, "The Philistines are on you, Samson!" He woke up, and pulled out both loom and web.

She said to him, "How can you say, 'I love you,' when you do not trust me? Three times already you have cheated me; you have never told me why you are so strong." At last, as she pressed him every day and urged him, he got tired to death and told her all the secret; he said to her, "No razor has ever been used on my head, for I have been consecrated to God from birth. If I am shaved, then my strength will leave me, and I shall be like any other man." When Delilah saw that he had trusted her with all the secret, she summoned the Philistine tyrants, saying, "Come up, this once; he has told me everything." So the Philistine tyrants came, with the money in their hands. She made Samson sleep on her lap, and then called for a man, who shaved off the seven plaits of his head; his strength began to weaken, and then left him. She cried, "The Philistines are on you, Samson!" He woke up, thinking, "I shall get off as I have done over and over again, and shake myself free"—not knowing that the Eternal had left him. The Philistines seized him; they bored out his eyes, and took him down to Gaza, where he was shackled in bronze chains and employed to grind corn in the prison. But no sooner had his head been shaved than the hair began to grow again.

Judges xvi. 1-22.

#### IN THE TEMPLE OF DAGON

The Philistine tyrants had gathered for a great sacrifice to their god Dagon and for merrymaking. "Our god," they said, "has put Samson our enemy into our hands!" They were in high spirits,

and shouted, "Call for Samson, that he may make sport for us!" So Samson was called from prison and he made sport before them. Then they put him between the pillars. When the people saw him, they shouted in honour of their god,

Our god has now put  
the foe in our hands,  
who wasted our lands  
and slew us in bands!

Samson said to the lad who held his hand, "Let me touch the pillars that support the house, let me lean against them." Now the building was filled with men and women; all the Philistine tyrants were there, and there were about three thousand men and women on the roof, watching Samson at his sport. Then Samson called upon the Eternal: "Lord Eternal, O remember me; pray strengthen me, O God, only for this once, to avenge myself upon the Philistines for one of my two eyes!" And Samson grasped the two middle pillars that supported the house; he braced himself against them, holding one with his right hand and the other with his left. "Let us die together, myself and the Philistines!" said Samson, and he pulled with all his might; down fell the temple on the tyrants and on all the people who were inside! So those he killed in death were more than he had killed in life.

His kinsmen and all his family came down and took him away to be buried, between Zorah and Eshtaol, in the grave of his father Manoah. He had governed Israel for twenty years.

Judges xvi. 23-31.

#### SAMUEL AT THE TEMPLE AT SHILO

Samuel, a boy girt with a linen apron, ministered before the Eternal, and his mother used to make him a little robe, which she brought to him year by year when she came up with her husband to offer the yearly sacrifice. Eli would bless Elkanah and his wife, saying, "May the Eternal repay you with offspring from this woman, for the loan she has made to the Eternal!" Then they would go home. And the Eternal remembered Hannah, so that she conceived and bore three sons and two daughters. Meantime the boy Samuel grew up before the Eternal.

1 Sam. ii. 18-21.

## GOD CALLS TO SAMUEL

The boy Samuel was ministering to the Eternal in presence of Eli. A word from the Eternal was rare in those days; visions were not common. But one day, after Eli had lain down in his place (his eyes had begun to grow dim, so that he could not see), when the lamp of God was still burning, and Samuel was lying in the Temple of the Eternal beside the ark of God, then the Eternal called, "Samuel! Samuel!" He answered, "Here I am," and ran to Eli, saying, "Here I am; you called me." But he said, "I did not call you; lie down again." So he went and lay down. Once more the Eternal called, "Samuel! Samuel!" Then Samuel got up and went to Eli; "Here I am," he said; "you did call me." But he answered, "I did not call you, my son; lie down again." Now Samuel did not yet know the Eternal, and the word of the Eternal had not yet been disclosed to him. So when the Eternal called Samuel again, the third time, he got up and went to Eli, saying, "Here I am; you did call me." Eli now saw that the Eternal was calling the lad; so Eli told Samuel, "Go and lie down; if you are called, you must say, 'Speak, O Eternal; thy servant is listening.'" Then Samuel went and lay down in his place, and the Eternal came and stood, calling as usual, "Samuel! Samuel!" Samuel said, "Speak, thy servant is listening."

1 Sam. iii. 1-10.

## THE LAST OF THE JUDGES

[After the death of Eli,] Samuel managed the affairs of Israel all the days of his life; he went on circuit every year to Bethel, Gilgal, and Mizpah, deciding the affairs of Israel at all those places, and returning to Ramah, where his home was, where he ruled Israel and where he built an altar to the Eternal.

When Samuel grew old, he made his sons manage Israel; the name of his eldest son was Joel, the name of his second was Abijah, and they ruled at Beërsheba. But his sons did not follow his footsteps; they turned aside for money, they took bribes and tampered with justice. So all the sheikhs of Israel gathered and went to Samuel at Ramah, saying, "You are old, and your sons are not following your footsteps. Now appoint a king for us, to rule us like all other nations." It displeased Samuel to hear them asking for a king to rule them. So Samuel prayed to the Eternal; the Eternal said to Samuel, "Listen to the

voice of the people, listen to whatever they say to you; for it is not you whom they have rejected, it is I whom they have rejected as their king. They are treating you exactly as they have treated me, ever since I brought them up out of Egypt, forsaking me and worshipping foreign gods. So listen to their voice; only, give them a solemn warning, and explain to them the methods of the king who shall reign over them."

1 Sam. vii. 15-viii. 9.

#### SAUL APPOINTED KING

Then Samuel called the people together to the Eternal at Mizpah and gave the Israelites this message from the Eternal, the God of Israel. "I brought up Israel from Egypt, I rescued you from the power of the Egyptians and from the power of all the realms that were oppressing you; and to-day you have rejected your God, who has himself saved you from all your calamities and distresses; you have said 'no' to me and claimed a king."

So Samuel said to the men of Israel, "Well then, present yourselves before the Eternal in your clans and septs." And Samuel made all the clans of Israel approach; the clan of Benjamin was selected by lot, and when he made the clan of Benjamin approach in their families, the family of the Matrites was selected by lot, and when he made the family of the Matrites approach man by man, Saul the son of Kish was selected by lot. But when they looked for him, he was not to be found. So they asked the Eternal again, "Is the man here yet?" The Eternal answered, "He has hidden himself among the baggage." Then they ran and brought him forward, and as he stood among the people he was a head taller than any of them. And Samuel told all the people, "Do you see whom the Eternal has chosen? There is not a man like him among all the people!" Then all the people shouted aloud, "Long live the king!"

Then Samuel said to the people, "Come, let us go to Gilgal and ratify the kingdom there."

And all the people went to Gilgal, and at Gilgal they made Saul king in presence of the Eternal; there they sacrificed recompense-offerings in presence of the Eternal, and there Saul and all the men of Israel rejoiced exceedingly.

1 Sam. x. 17-24; xi. 14, 15.

A NATION UNDER DISCIPLINE  
1 AND 2 SAMUEL, 1 AND 2 KINGS, EZRA

## SAUL BECOMES GREEDY FOR SPOIL

Samuel said to Saul, "The Eternal sent me to anoint you king over his people Israel. Now listen to the voice of the Eternal's words. This is what the Lord of hosts says: 'I intend to punish Amâlek for what he did to Israel, when he opposed them on their way up from Egypt. Go and defeat Amâlek; massacre him and all that belongs to him.'" Saul routed the Amalekites from Telem as far as to Shur on the east of Egypt; he took Agag king of Amâlek alive, and massacred all the people, giving no quarter.

But Saul and the troops spared Agag and the best, the fattest, of the flocks and herds, and the lambs, though they destroyed whatever property was common and worthless. Then a message from the Eternal came to Samuel: "I am sorry that I ever made Saul king, for he has given up following me, he has not carried out my orders." Samuel was angry with the Eternal and protested to him all night. Then in the morning Samuel went to meet Saul. Samuel was told, "Saul went to Karmel, where he has just erected a trophy; he has gone down to Gilgal." When Samuel came to him, Saul said, "The Eternal bless you! I have carried out the Eternal's orders." "Then," Samuel asked, "what is this bleating of sheep in my ears? What is this lowing of cattle that I hear?" Saul said, "They have been taken from the Amalekites; the troops spared the best of the sheep and oxen for a sacrifice to the Eternal your God; the rest we have destroyed." "Silence!" said Samuel, "let me tell you what the Eternal told me last night." "Say on," said Saul. And Samuel proceeded, "You may think little of yourself, but are you not at the head of the clans of Israel? The Eternal anointed you king over Israel, and the Eternal sent you on a mission, saying, 'Go and destroy these sinners of Amalekites; fight against them till they are wiped out.' Why, then, have you not obeyed the voice of the Eternal? Why have you darted on the spoil and done wrong in the eyes of the Eternal?"

Saul said to Samuel, "I have obeyed the voice of the Eternal. I have gone on the mission which the Eternal sent me. I have caught Agag king of Amâlek, and I have destroyed the Amalekites. But the troops took some of the sheep and oxen, the best of what had been doomed to destruction, for a sacrifice to the Eternal your God." Then Samuel said,

Does the Eternal delight in burnt-offering and sacrifice  
as he does in obedience to his word?  
Obedience is better far than sacrifice,  
to heed him better than fat flesh of rams.  
For rebellion is as bad as the sin of divination,  
and self-will as bad as the iniquity of idols.  
Because you have set the Eternal's word aside,  
he has set you aside from being king.

1 Sam. xv. 1-3, 7-23.

### SAUL IS REJECTED

Then said Saul to Samuel, "I have done wrong: I have broken the command of the Eternal and your instructions. It was because I was afraid of the troops, that I did what they demanded. Pray pardon my sin, come back with me that I may worship the Eternal." But Samuel said to Saul, "No, I will not come back with you, for you have set aside the word of the Eternal, and the Eternal has set you aside from being king over Israel."

As Samuel turned away, Saul caught at the skirt of his robe, and it tore. Then Samuel said to him, "The Eternal has to-day torn the kingdom of Israel from you, and given it to a neighbour of yours, a better man than yourself."

1 Sam. xv. 24-28.

### SAMUEL ANOINTS DAVID

Now the Eternal was sorry he had ever made Saul king over Israel; and the Eternal said to Samuel, "How long are you going to grieve over Saul, when I have set him aside from being king over Israel? Fill your horn with oil; come, I will send you to Jesse the Bethlehemite, for I have looked out a king among his sons." "How can I go?" said Samuel; "Saul will hear about it and kill me." But the Eternal said, "Take a calf with you and say that you have come to sacrifice to the Eternal. Invite Jesse to the sacrifice—I will tell you what to do—and anoint the man whom I point out to you."

Samuel did what the Eternal told him, and when he came to Bethlehem, the sheikhs of the town came trembling to meet him; they said, "Does your visit mean good?" "Yes," he replied, "I have come to sacrifice to the Eternal. Consecrate yourselves and rejoice with me at the sacrifice." He consecrated Jesse and his sons himself, inviting them to the sacrifice; and when they came,



and he saw Eliab, he said, "Surely the Eternal's anointed is before him now!" But the Eternal said to Samuel, "Do not look at his appearance or at the height of his stature; I have passed him by, for the Eternal does not see as man sees; man looks at the outward appearance, but the Eternal looks at the heart." Then Jesse called Abinadab, and put him before Samuel; but he said, "The Eternal has not chosen this one either." Then Jesse made Shammah walk past; but Samuel said, "The Eternal has not chosen this one either." Jesse made seven of his sons walk past Samuel, and Samuel said to Jesse, "The Eternal has not chosen these." Then Samuel asked Jesse, "Are all your sons here?" He answered, "There is still the youngest, but he is a shepherd with the flock." "Send and fetch him," said Samuel; "we must not sit down to our banquet till he is here." Jesse sent and brought him in; he was ruddy, a lad with fine eyes and of a handsome appearance. And the Eternal said, "Go and anoint him; this is the man!" So Samuel took the horn of oil and anointed him among his brothers; and from that day onward the spirit of the Eternal inspired David strongly. Then Samuel rose and went to Ramah.

1 Sam. xv. 35-xvi. 13.

#### DAVID ENTERS SAUL'S SERVICE

Now the spirit of the Eternal departed from Saul, and an evil spirit from the Eternal scared him. So Saul's courtiers said to him, "Here is an evil spirit from God scaring you! Let your servants now before you offer a suggestion: let them discover some skilful player on the lyre; then, whenever the evil spirit overpowers you, he can play music, and you will get better." Saul answered his courtiers, "Look me out a man who plays well, and bring him to me." One of the young men put in, "I have noticed a son of Jesse the Bethlehemite, who is a skilful player, a brave man, a soldier, quick-witted, a man of good presence, and the Eternal is with him." So Saul sent messengers to Jesse, saying, "Send me your son David, who is with the flock." Jesse took ten loaves of bread, a bottle of wine, and a kid, and sent them by his son David to Saul; and when David came to Saul and presented himself, Saul loved him and made him one of his armour-bearers. Then Saul sent to Jesse, saying, "Let David enter my service; he has won my favour."

Whenever the evil spirit from God overpowered Saul, David

would take the lyre and play music, till Saul breathed freely; then all would be well, and the evil spirit would depart from him.

1 Sam. xvi. 14-23.

#### THE PHILISTINES AGAIN CHALLENGE ISRAEL

Now the Philistines mustered their forces for war; they mustered at Sokoh, which belongs to Judah, camping between Sokoh and Azekah at Ephesdammim. Saul and the men of Israel mustered and camped in the valley of Elah, where they drew up in battle array against the Philistines, the Philistines occupying the hills on one side and the Israelites occupying the hills on the other side, with the valley between them. From the ranks of the Philistines a champion walked forward called Goliath of Gath; he was about ten feet high, he had a bronze helmet on his head, and he wore a bronze breastplate of scaled armour, weighing about two hundred pounds; he had bronze greaves on his legs, and a bronze javelin slung between his shoulders; the shaft of his spear was as large as a weaver's beam, and the head of his iron spear weighed twenty-five pounds. (His shield-bearer went in front of him.) He stood and shouted to the forces of Israel, "Why form up in line of battle? Am not I a Philistine, and you are slaves of Saul? Choose a man for yourselves, and let him come down to me; if he can fight with me and kill me, then we will be your slaves, but if I overcome him and kill him, then you shall be our slaves and serve us." The Philistine added, "I thus defy this day the forces of Israel! Give me a man, and let us have a fight!" When Saul and all Israel heard these words of the Philistines, they were dismayed and daunted.

1 Sam. xvii. 1-11.

#### DAVID UNDAUNTED BY GOLIATH

Now Jesse said to his son David, "Take your brothers a bushel of this roasted grain and these ten loaves; quick, carry them to your brothers in the camp. Also, take these ten milk-cheeses to the commander of their regiment. Ask how your brothers are, and bring me news of them. Saul and they and all the men of Israel are in the valley of Elah, fighting the Philistines."

So David got up next morning, and, leaving the flock in charge of a herdsman, he took what Jesse had told him and went as he was bidden. Just as he reached the entrenchment, the army

going out to the battle-line was shouting the war-cry, and Israel and the Philistines drew up in battle array, army against army. So David left his packages in the hands of the man who kept the stores, and ran into the ranks, to find out how his brothers were. As he was talking to them, up came the champion from the ranks of the Philistines; he was a Philistine of Gath, called Goliath. He uttered his usual challenge, and David heard it. All the men of Israel fled from the man in terror, as soon as they saw him; said the men of Israel, "Have you seen the man who has come forward? He has come forward to defy Israel! The king will richly endow any man who kills him; he will give him his daughter, and make his father's household free in Israel."

David said to the bystanders, "What shall be done for the man who kills yonder Philistine and wipes off the disgrace from Israel? For who is this uncircumcised Philistine, to dare insult the armies of the living God?" The troops answered him as above, telling him what would be done for the man who killed the Philistine. But Eliab his eldest brother heard him talking to the men, and Eliab's anger blazed against David. "Why have you come here?" he asked. "Whom did you leave in charge of that poor flock in the open country? I know your forwardness and your self-will; you came to see the battle!" "What have I done now?" said David; "I merely asked a question." Then turning to another quarter he made the same inquiry as before, and the troops replied as they had done at first.

I Sam. xvii. 17-30.

#### DAVID TAKES UP THE CHALLENGE

On hearing what David said, people repeated it to Saul; then they took and brought him to Saul. And David said to Saul, "Let not my lord's courage fail him; your servant will go and fight the Philistine." Saul said to David, "You are not able to attack this Philistine and fight him; you are only a youth, and he has been a warrior from his youth!" But David said to Saul, "Your servant used to keep sheep for his father, and when a lion or even a bear came and seized a sheep from the flock, I would be after him, I would strike him, and rescue it from his mouth; if he turned against me, I would catch him by the chin and kill him with a blow. Your servant has killed both lions and bears. And this uncircumcised Philistine shall fare like one of them, for insulting the armies of the living God! The Eternal who rescued

me from the paw of the lion and the paw of the bear," said David, "he will rescue me from the hand of this Philistine." Then said Saul to David, "Go, and may the Eternal be with you!"

Saul dressed David in his own clothing, put a bronze helmet on his head, and clad him in a coat of mail. David buckled his sword over his coat and tried to walk, but in vain, for he was not used to such armour. So David said to Saul, "I cannot move with these; I am not used to them." And David put them off; he grasped his club, picked five smooth stones from the stream and put them in the shepherd's bag that served him for a knapsack, took his sling in his hand, and went to meet the Philistine.

1 Sam. xvii. 31-40.

#### DAVID OVERTHROWS GOLIATH

The Philistine came on towards David, and in front of him went his shield-bearer. But when the Philistine looked and saw David, he despised him for his youth. "Am I a dog," said the Philistine to David, "that you attack me with a club?" And the Philistine cursed David by his gods. "Come here," said the Philistine to David, "and I will give your flesh to the birds of the air and the beasts of the field." Then David answered the Philistine, "You attack me with sword and spear and javelin, but I attack you in the name of the Lord of hosts, the God of the armies of Israel, which you have insulted this day. The Eternal will deliver you into my hands, and I will cut off your head and give your corpse and the corpses of the Philistine host to the birds of the air and the wild beasts of the earth, so that all the world may learn that Israel has a God, till all here present learn that the Eternal does not save by sword and spear—the fight is in the Eternal's hands, and he will put you in our power."

As the Philistine then started to approach and attack David, David hurried forward to meet the Philistine. Putting his hand into the bag, David took out a stone and slung it, striking the Philistine on the forehead; the stone sank into his forehead, and he dropped on his face to the ground. David overcame the Philistine with sling and stone, stripping the Philistine and killing him. David had no sword in his hand. Then David ran and stood over the Philistine, drew his sword from the sheath and killed him, cutting his head off. When the Philistines saw their champion was dead, they ran away, and the men of Israel and

of Judah rose with a shout and chased the Philistines as far as the entrance to Gath and the gates of Ekron, till the wounded men of the Philistines dropped all along the way from Shaaraim to Gath and Ekron. Then the Israelites came back from chasing the Philistines and plundered their camp. David took and brought the head of the Philistine to Jerusalem, but the armour he kept in his tent.

1 Sam. xvii. 41-54.

### SAUL BECOMES JEALOUS OF DAVID

Jonathan's soul was knit to David's—Jonathan loved him as himself. That very day Saul kept him, and would not allow him to return to his father's house; and Jonathan made a compact with David (for he loved him as himself); Jonathan stripped himself of his robe and gave it to David, along with his accoutrements, including his sword and bow and girdle. Saul put him in command of troops, and David went about his business, proving successful in every commission of Saul; he was a favourite with all the people and with Saul's courtiers.

On their return, as David came back from killing the Philistine, the women came dancing out of all the towns of Israel to meet king Saul with tambourines and pæans of joy and cymbals; as they danced, the women sang to each other,

Saul has slain his thousands,  
David tens of thousands!

This made Saul furious, it irritated him. "They give David tens of thousands," he said, "and I get only thousands! What more can he have, but the kingdom itself?" From that day Saul kept his eye on David. Next day an evil spirit from God overpowered Saul, till he raved within his house. David was playing music for him as usual, and Saul had a spear in his hand; he raised the spear, saying to himself, "I will pin David to the wall." But David evaded him twice over. Saul was afraid of David, because the Eternal was with him and had departed from Saul.

1 Sam. xviii. 1-12.

### JONATHAN WARNS DAVID

But when Saul saw that the Eternal was with David and that all Israel loved him, Saul was still more afraid of David. Saul continued to be hostile to David. The Philistine leaders used to

make sallies; and whenever they made sallies, David acted more skilfully and successfully than all the officers of Saul, so that his reputation stood high.

Saul ordered his son Jonathan and all his officers to kill David. But Jonathan, Saul's son, was greatly delighted with David, and Jonathan told David, "My father Saul means to kill you; now, do take care to-morrow morning, stay in some secret spot and hide yourself. I will go out and stand beside my father in the field where you are lying; I will talk to my father about you, and if I hear anything I will tell you." So Jonathan spoke favourably of David to Saul his father. He said, "Let not the king sin against his servant David; he has not sinned against you, he has acted most loyally to you. He took his life in his hand when he killed the Philistine, and the Eternal won a mighty victory for Israel. You saw that yourself, and you rejoiced. Why, then, sin against innocent blood by killing David for no reason?" Saul listened to what Jonathan said, and Saul swore, "By the life of the Eternal, he shall not be put to death!" Then Jonathan called David, and Jonathan told him all this; Jonathan brought David to Saul, and he attended him as before.

But, when war broke out again, and David marched off to fight with the Philistines and inflicted heavy losses on them, till they fled before him, an evil spirit from the Eternal overpowered Saul, as he sat in his house, spear in hand. David was playing music, and Saul tried to pin David to the wall with the spear. But David slipped aside from Saul, and he drove the spear into the wall. David fled and made his escape.

1 Sam. xviii. 28-xix. 10.

#### AT THE CAVE OF ADULLAM

So David went away and made his escape to the stronghold of Adullam; when his brothers and all his father's clan heard of it, they went down to him there, and everyone who was in difficulties, everyone who was in debt, everyone who had a grievance, gathered round him; he was their leader, and he had about four hundred men with him. David kept to the fastnesses in the desert, and stayed in the highlands; Saul searched for him every day, but the Eternal did not put him into his hands.

Now David was afraid because Saul had come out to seek his life; David was at Horeshta in the desert of Ziph, but Jonathan, Saul's son, went away to David at Horeshta and encouraged

him from God: "Do not be afraid," he said to him, "the hand of Saul my father will never find you; you shall be king over Israel, and I shall be next you; Saul my father knows that well." So they two made a compact before the Eternal; David remained at Horesa, while Jonathan went away home.

1 Sam. xxii. 1, 2; xxiii. 14-18.

#### DAVID SPARES SAUL

David retired from [the crag] and stayed in the fastnesses of Engēdi. Now Saul was told that David was in the steppes of Engēdi. So Saul took three thousand picked men from all Israel and went in search of David and his men to the east of the Wild-goat crags; on his way he came to some sheepfolds, where there was a cave. Saul went inside to relieve himself. Now David and his men were seated in the recesses of the cave; and David's men whispered to him, "Here is the day on which the Eternal promised that he would put your enemy in your power and let you do what you like to him." But he said to his men, "The Eternal forbid that I should do this to my lord, to the Eternal's anointed!—that I should lift my hand against him, when he is the Eternal's anointed!" With these words David restrained his men and would not let them attack Saul. But David got up and secretly cut off the skirt of Saul's robe (though afterwards David reproached himself for having cut off Saul's skirt). Meanwhile Saul left the cave and went on his way. Then David also got up and went out of the cave, calling after Saul, "My lord king!" When Saul looked back, David bowed his face to the ground and did obeisance. David said to Saul, "Why do you listen to men who tell you that David means to injure you? Why, you see for yourself to-day that the Eternal put you in my power inside the cave; but I refused to kill you, I had mercy on you; I said, 'I will not lift my hand against my lord, for he is the Eternal's anointed.' Yes, my father, look here, look at the skirt of your robe in my hand! I cut off the skirt of your robe instead of killing you; and by that you may be sure there is neither evil nor guilt on my hands; I have not sinned against you, though you are scheming to take my life. May the Eternal judge between me and you! May the Eternal avenge me upon you! But my hand shall never strike you!"

1 Sam. xxiv. 1-12.

## SAUL AND THE WITCH OF ENDOR

When Samuel had died, all Israel had mourned for him and buried him in his own town of Ramah. Now Saul had cleared the mediums and wizards out of the country. But when the Philistines mustered and went into camp at Shunem, and when Saul mustered all Israel to encamp at Gilboa, Saul was afraid, and, his heart trembling with terror at the sight of the Philistine army, he consulted the Eternal; but the Eternal would not answer him either by dreams or by the sacred lot or by prophets. Then Saul said to his courtiers, "Find me a witch, that I may go and consult her." His courtiers said, "There is a witch at Endor." So Saul, disguising himself and changing his clothes, went with two men to the woman by night; he said to her, "Inquire for me as a medium; bring me up the ghost of some one whom I name to you." The woman said to him, "You know what Saul has done, cutting mediums and wizards out of the country! Why, then, are you laying a trap for my life, to have me put to death?" Then Saul swore to her by the Eternal, "By the life of the Eternal, this will not involve you in any guilt!" So the woman said, "Whom shall I bring up for you?" "Bring up Samuel," he said. The woman looked at Saul and screamed; the woman said to Saul, "Why have you deceived me? You are Saul!" The king said to her, "Have no fear! What do you see?" The woman said to Saul, "I see a god coming up out of the earth." He said to her, "What is he like?" She said, "It is an old man coming up; he is covered with a mantle." So Saul knew it was Samuel; he bowed with his face to the ground and did obeisance. Then Samuel said to Saul, "Why have you disturbed me by bringing me up?" Saul answered, "I am in deep trouble; the Philistines are attacking me, and God has abandoned me; he answers me no more, either by prophet or by dreams; so I have called you to tell me what to do." But Samuel said, "Why ask me, when the Eternal has abandoned you, to side with your rival? The Eternal has treated you as he declared by me that he would; the Eternal has torn the kingdom out of your hand and given it to David, your neighbour. It is because you did not obey the voice of the Eternal, because you did not carry out his fierce anger against Amâlek, that the Eternal has done this to you to-day. And the Eternal will put Israel along with yourself into the power of the Philistines. To-morrow you shall fall, with your sons at your



side, and the Eternal will put the army of Israel into the power of the Philistines."

Saul was overcome and fell at full length on the ground, aghast at what Samuel said; there was no strength in him, for he had eaten nothing all day and all night. So the woman went up to Saul, and, seeing he was in agony, she said to him, "Your servant has done what you said; I have taken my life in my hands and done what you told me. Now do what your servant tells you; let me put a bite of food before you, that you may eat it and get strength for your journey." But he refused; he said, "I will not eat." However, his attendants as well as the woman urged him, and he listened to them; he got up from the ground and sat on the couch. The woman hurried to kill a fatted calf which she had in the house; she also kneaded some flour, baking unleavened cakes with it. She put the food before Saul and his attendants; they ate it, rose, and went away that night.

1 Sam. xxviii. 3-25.

#### THE DEATH OF SAUL

When the Philistines made their attack on Israel, the men of Israel fled from the Philistines and dropped slain upon mount Gilboa. The Philistines overtook Saul and his sons; they slew Jonathan, Abinadab, and Malchishua, Saul's sons. Saul himself was hard pressed in the fight; the archers got at him, and he was badly wounded by the archers. Then Saul said to his armour-bearer, "Draw your sword and run me through, lest these uncircumcised creatures come and make a fool of me." But his armour-bearer would not; he was terrified. So Saul took his own sword and fell on it. And when his armour-bearer saw that Saul was dead, he also fell on his sword and died with him. Thus Saul, his three sons, his armour-bearer, and all his men, died together on the same day. (When the men of Israel on the opposite side of the valley and the folk on the other side of the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned their towns and took to flight; the Philistines then came and occupied them.) Next day, when the Philistines went to strip the slain, they found Saul and his three sons lying dead on mount Gilboa. So they cut off Saul's head and stripped off his armour, sending messengers all round the Philistine country to carry the good news to their idols and people. His armour they placed in the temple of Astartê; his body they

exposed on the walls of Beth-shan. But when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, all the braves set out to march by night, and took the bodies of Saul and his sons from the walls of Beth-shan; when they reached Jabesh, they lamented over them there; then they buried their bodies under the tamarisk tree at Jabesh, fasting for seven days.

I Sam. xxxi.

#### DAVID'S LAMENT

Then David sang this dirge over Saul and his son Jonathan (it is written in the Book of Heroes); he said:

O Judah, to your crying!  
O Israel, to your grief and woe!  
On your battle-fields the slain are lying,  
and heroes, alas! fallen low.

Tell it not in Gath,  
proclaim it not in Ashkelon's streets,  
lest the daughters of the Philistines rejoice,  
lest the daughters of the uncircumcised exult.

Dew never fall on you, hills of Gilboa,  
rain never reach you, O death's own field!  
For there a hero dropped his shield,  
Saul's shield, the armour of the anointed.

From the blood of the slain,  
from the flesh of the mighty,  
never did Jonathan's bow turn back,  
nor the sword of Saul unsated.

Saul and Jonathan, loved and lovely,  
never divided in life or in death!—  
swifter than eagles, stronger than lions!

Daughters of Israel, wail for Saul,  
who decked you in scarlet and jewels,  
who adorned your robes with gold!

Alas for heroes fallen low  
in the thick of the fray!

Jonathan slain in the field of battle,  
my heart is sore for you,  
O Jonathan, my brother!  
You were my dear delight,  
your love for me was a wonder, far  
beyond a woman's love.

Alas for heroes fallen low,  
for weapons that once felled the foe!

2 Sam. i. 17-27.

#### DAVID ANOINTED KING

After the death of Saul, all the clans of Israel came to David at Hebron and said, "Here we are, your own bone and flesh! In bygone days, when Saul was king, it was you who led Israel out and in; the Eternal said to you, 'You shall shepherd my people Israel, you shall be prince over Israel!'" Then all the sheikhs of Israel came to the king at Hebron, and king David made a compact with them at Hebron in presence of the Eternal, and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned for forty years. He reigned over Judah at Hebron for seven years and six months; then in Jerusalem he reigned over all Israel and Judah for thirty-three years and six months.

2 Sam. i. 1; v. 1-5.

#### A SONG OF THANKSGIVING

David sang the following song to the Eternal on the day when the Eternal rescued him from the power of all his enemies. He said:

The Eternal is my crag, my stronghold,  
my deliverer—he is mine,  
my God, my fortalice where I take shelter,  
my shield, my saving strength,  
my refuge and retreat,  
my rescue from the violent.  
The Eternal is to be praised!—I call to him,  
and I am rescued from my foes.

For waves of death broke round me,  
floods of destruction burst on me,  
deadly nets entangled me  
and fatal snares surprised me.  
I called to the Eternal in my plight,  
called to my God for aid;  
he in his palace heard my voice,  
my cry came to his ears.  
The earth was swaying, quaking,  
heaven's very bases shook and swayed,  
before his anger;  
smoke fumed from his nostrils,  
and scorching fire from his lips,  
that kindled blazing coal,  
as down he came on the bending sky,  
the storm-cloud at his feet.  
He rode on flying kherubs,  
and swooped with the wings of the wind,  
shrouding himself in darkness,  
that veiled his presence round,  
with rain-clouds dark and dense,  
hail and lightning flashing before him,  
as from heaven the Eternal thundered,  
as the Most High uttered his voice;  
he scattered his arrows,  
shot twisting flashes of lightning,  
till the beds of the sea were seen,  
and earth's foundations were laid bare,  
as the Eternal stormed,  
as his nostrils snorted.

He reaches down to raise me,  
he draws me from the flood,  
he frees me from my foe so strong,  
from haters far too strong for me,  
who assailed me by surprise in my distress;  
but the Eternal comes to my support,  
and sets me free, in a clear space;  
as he delights in me, he rescues me.

## DAVID'S GENEROSITY

Then David asked, "Is anyone left of Saul's family, that I may be kind to him for the sake of Jonathan?" Now there was a retainer belonging to Saul's household, Ziba by name; so they called him to David, and the king said to him, "Are you Ziba?" "I am at your service," he replied. The king said, "Is there no one belonging to Saul's family, that I may show him God's kindness?" Ziba said to the king, "There is a son of Jonathan still alive, who is lame." "Where is he?" said the king; and Ziba told the king. "He is in the house of Machir the son of Ammiel, at Lo-dēbar." So king David sent to fetch him from the house of Machir the son of Ammiel at Lo-dēbar. When Mephibosheth son of Jonathan, the son of Saul, came to David, he fell on his face and did obeisance. "Mephibosheth!" said David. He answered, "Here is your servant!" Then David said to him, "Have no fear; I will certainly be kind to you for the sake of your father Jonathan; I will restore to you all the ancestral land of Saul, and you shall always have a place at my table." Mephibosheth did obeisance, saying, "What is your servant, that you should look at such a cur as myself?" But the king called to Ziba, Saul's retainer, "I have assigned to your master's son all the property of Saul and his whole family. You must work the land for him, you and your sons and your servants, and bring in the produce, that your master's son may have food to eat—though Mephibosheth, your master's son, shall always have a place at my table." (Ziba had fifteen sons and twenty servants.) So Ziba said to the king, "Your servant will do exactly as my lord the king has given orders to his servant." Thus Mephibosheth had his place, like one of the king's sons, at David's table (Mephibosheth had a young son, called Mica), and all who stayed in Ziba's house were Mephibosheth's servants. As Mephibosheth had always a place at David's table, though he was lame, he resided at Jerusalem.

2 Sam. ix.

## DAVID PLANS A HOUSE FOR GOD

After the king had taken up residence in his palace, and the Eternal had given him rest from his enemies all round, the king said to the prophet Nathan, "Here I stay in a house of cedar, while God's ark is inside the curtains of a tent!" Nathan said to

the king, "Go and do whatever is in your mind, for the Eternal is with you." But that very night the word of the Eternal came to Nathan: "Go and give my servant David this message from the Eternal: 'Are you to build me a temple to stay in? I have never stayed in a temple, not from the day that I brought the Israelites out of Egypt down to this day; I have always had my Dwelling in a tent. Wherever I moved with all the Israelites, did I ever ask a single one of Israel's leaders, whom I ordered to rule my people Israel, why they had not built me a house of cedar?' No, give my servant David this message from the Lord of hosts: 'I took you from the pasture-land, from tending sheep, that you should be prince over my people, over Israel; I have been with you wherever you went, to cut off all your enemies before you; and I will make you famous like the great men upon earth; I will fix a place for my people Israel and plant them firm within their place, till they are never unsettled again—violent men shall no longer distress them as they have done in bygone days, ever since I had to raise up champions for my people Israel: I will give them rest from all their enemies.'

The Eternal also tells you that the Eternal will build up a house, a family for you. 'When all your days are done and you sleep with your fathers, I will raise your offspring, born of your body, and establish their dynasty. Your son shall build a temple for my name, and I will establish his royal throne for all time.' "

Then king David went in and sat down before the Eternal, saying, "Who am I, O Lord Eternal, and what is my house, that thou hast brought me thus far, Lord Eternal? And thou hast reckoned this a small favour! Thou hast gone on to speak of thy servant's house for ages to come, and shown me a long line of generations. What more need David say to thee? Thou knowest thy servant; thou hast promised to glorify thy servant, and from thine own heart hast thou acted in letting thy servant see all this great future. Now, O Lord Eternal, confirm for ever thy promise to thy servant and his house, and do as thou hast said, that thy renown may be great for ever."

2 Sam. vii. 1-13, 18-21, 25, 26.

#### DAVID SINS

One afternoon David rose from his siesta and took a walk on the roof of the royal palace. From the roof he saw a woman bathing. She was a most beautiful woman to behold, and David

sent to make inquiries about her. Someone said, "That must be Bathsheba, daughter of Eliam, the wife of Uriah the Hittite!" So David sent messengers to take her; she came to him and he lay with her (as she was cleansed from her impurity); then she went home. When the woman conceived, she sent and told David, "I am with child." So David said to Joab, "Send me Uriah the Hittite." Joab sent Uriah to David, and when Uriah came to him, David asked how Joab was, and the army, and how the war was going; then said David to Uriah, "Go home and enjoy yourself." So Uriah left the king's house, and a share of food from the king was sent after him. But Uriah slept at the gate of the king's house, along with all his lord's courtiers; he would not go down to his own house. When David was told that Uriah had not gone down to his house, David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" But Uriah said to David, "The ark and Israel and Judah are inside tents; my master Joab and my lord's officers are camping in the open; and am I to go to my house and eat and drink and lie with my wife? By the life of the Eternal, and by your own life, I cannot!"

Then David said to Uriah, "Stay on here to-day, and I will dismiss you to-morrow." So Uriah remained in Jerusalem that day. Next day, on David's invitation, he ate and drank in David's presence till David made him drunk; but in the evening he went to his couch beside the courtiers of his lord, he did not go down to his own house. In the morning David wrote a letter to Joab and sent it by Uriah. In the letter he wrote, "Put Uriah in the front line, where the fight is hardest, and then retire, leaving him in the lurch to be struck down and killed." So, in beleaguering the town, Joab put Uriah where he knew brave men were engaged. And when the townsfolk sallied out to fight with Joab, some of David's troops fell, and Uriah the Hittite also fell.

When Uriah's wife heard that her husband Uriah was dead, she wailed for her husband; but, when the mourning was over, David sent and had her brought to his house; she became his wife and bore him a son.

2 Sam. xi. 2-17, 26, 27.

#### THE PROPHET REBUKES THE KING

Now what David had done displeased the Eternal, and the Eternal sent Nathan to David. Nathan went to him and said,

"There were two men in one town, a rich man and a poor man. The rich man had many sheep and cattle; the poor man had nothing but a single ewe lamb which he had bought; he fed it, and it grew up with him and his children, it used to eat his own morsels and drink from his cup and nestle in his bosom, just like a daughter. Now a traveller came to visit the rich man, and the rich man spared his own sheep and cattle when he had to make provision for the traveller who had come to visit him; he took the poor man's lamb and prepared that for his visitor." David's anger blazed furiously against the man. "By the life of the Eternal!" he said to Nathan, "the man who did that deserves to die; he must give back seven lambs, because he spared what belonged to himself!"

Nathan said to David, "You are the man! Here is what the Eternal, the God of Israel, says: 'I anointed you king over Israel, I rescued you from the power of Saul, I gave you your master's house and let you embrace your master's wives, I gave you the house of Israel and of Judah; if all that is not enough, I would add as much again! Why have you defied the Eternal by doing evil in his sight? You have had Uriah the Hittite put to death by the sword, you have taken his wife to be your wife, and had him slain by the sword of the Ammonites. Therefore the sword shall never depart from your house, because you have defied me and taken the wife of Uriah the Hittite to be your wife.'"

David said to Nathan, "I have sinned against the Eternal."

2 Sam. xii. 1-10, 13.

#### SOLOMON SUCCEEDS DAVID

Then David slept with his fathers and was buried in David's burg. For forty years David had reigned over Israel, seven years at Hebron and thirty-three years in Jerusalem. Solomon sat on the throne of his father David, and his kingdom was firmly established.

Now Solomon loved the Eternal, living by the rules laid down by his father David.

1 Kings ii. 10-12; iii. 3.

#### SOLOMON'S CHOICE

One day the king went to sacrifice at Gibeon, as that was the chief shrine; a thousand victims Solomon used to sacrifice on



the altar there. The Eternal appeared to Solomon in a dream by night at Gibeon; God said to him, "Ask what I am to give you." Solomon answered, "Thou hast proved thyself most generous to thy servant David my father, as he lived before thee a loyal and honest life with upright mind, and thou hast reserved this great boon for him, a son to sit upon his throne this day. And now, O Eternal my God, thou hast made thy servant king instead of David my father; and I am a mere child, I know not how to go about my business. Thy servant is surrounded by thine own chosen people, a vast host, too great to be numbered or counted. So grant thy servant a thoughtful mind for governing thy people, that I may distinguish right and wrong. For who can bear the weight of this government?"

It pleased the Eternal that Solomon had asked this. God said to him, "Because you have asked this, because you have asked neither long life for yourself nor wealth for yourself nor death to your enemies, but insight and justice, I now do as you have asked; I hereby give you a wise, thoughtful mind, so that never afterwards shall your equal rise, as never has your equal lived. Also, I give you what you did not ask, both wealth and honour, so that no king shall ever be your equal. And if you will live my life, keeping my rules and orders, as did your father David, I will give you a long life."

1 Kings iii. 4-14.

#### SOLOMON'S JUDGMENT

Two harlots then came to the king and stood before him. One woman said, "O my lord, this woman and I live in the same house. I bore a child in the house beside her, and three days later she bore a child also; we were together, there was no one else in the house, only we two by ourselves. During the night her child died, for she overlaid it. So she got up at midnight and took away my child, while your humble servant was asleep; she laid the child in her bosom and put her dead child in my bosom. When I rose in the morning to suckle my child, there it lay dead! But as I looked at it carefully in the morning-light, it was not my son whom I had borne." The other woman said, "No, the living child belongs to me, the dead is yours!" The first woman retorted, "No, the dead child belongs to you, the living child is mine!" So they wrangled before the king. The king mused: "One says, 'This living son is mine, the dead belongs to

you'; the other says, 'No, the dead son is yours, mine is the living one.'" Then said the king, "Fetch me a sword." A sword was brought in. The king then gave his orders, "Cut the living child in two, and give half to the one, half to the other." At this the mother of the living child, whose heart yearned for her boy, cried to the king, "O my lord, give her the living child, never kill it!" The other woman said, "No, divide it; neither of us shall have it." The king replied, "Give yonder woman the living child, instead of killing it; she is its mother!" All Israel heard of this decision of the king, and they stood in awe of the king, seeing that he had God's own wisdom for doing justice.

1 Kings iii. 16-28.

### SOLOMON'S TEMPLE

It was in the four hundred and eightieth year after the Israelites left Egypt, in the fourth year of Solomon's reign, and in the second month of that year, the month Ziv, that he began to build the temple of the Eternal.

Now after Solomon had finished building the temple of the Eternal and the royal palace and all that it pleased him to erect, the Eternal appeared to Solomon a second time, as he had appeared to him at Gibeon. The Eternal said to him, "I have listened to your prayer and supplication, and I have done for you all you desire; I hereby consecrate this temple you have built, by fixing my presence there for all time; my eyes and my heart shall constantly be there. As for yourself, if you will live under my eye, as your father David lived, with upright heart and honestly, doing exactly as I have ordered you and following my rules and regulations, then I will make your royal throne sure over Israel for all time, as I promised to your father David that he would never be without a descendant on the throne of Israel. But if you give up following me, you or your children, if you do not keep the commands and rules I have set before you, but go and serve foreign gods and worship them, then I will cut Israel out of the land I gave them, and cast out of my sight this temple which I have consecrated for myself, and Israel shall become a proverb and byword among all nations; this temple shall be a heap of ruins, and any passer-by shall whistle in amazement, saying, 'Why has the Eternal dealt thus with this land and temple?' The answer will be, 'Because the people forsook the Eternal their God who brought their fathers

out of the land of Egypt; because they took up with foreign gods, worshipping and serving them; that is why the Eternal brought all this ruin upon them.”

1 Kings vi. 1; ix. 1-9.

### THE QUEEN OF SHEBA

When the queen of Sheba heard about the fame of Solomon and the temple he had built in honour of the Eternal, she came to test him with puzzling questions. She came to Jerusalem with a very large retinue, with camels bearing spices, heaps of gold, and jewels. As soon as she reached Solomon, she opened out all that was on her mind; and Solomon answered all her questions, there was not a single thing hidden from the king which he could not explain to her. When the queen of Sheba realized all this wisdom of Solomon, when she saw the palace he had built, the food at his table, the way his courtiers were arranged and his servants waited, and their dress, and the cup-bearers, and the burnt-offerings he used to sacrifice in the temple of the Eternal, she was quite overwhelmed; she said to the king, “That was a true tale I heard in my own country of your words and wisdom! But I did not believe it till I came and saw for myself. And now I see not half was told me; your wisdom and prosperity far exceed what I was told. Happy are your wives! Happy men, these courtiers who are always waiting upon you and hearing your wisdom! Blessed be the Eternal your God who delighted in you and set you on the throne of Israel! It is because the Eternal loved Israel that he made you king, to govern and administer justice!” She presented the king with about seven hundred and fifty thousand pounds in gold, a wealth of spices, and jewels; no supply of spices ever again came as rich as the queen of Sheba’s present to king Solomon. King Solomon in turn presented the queen of Sheba with whatever she desired, with anything she asked, besides what he bestowed upon her out of his royal bounty. Then she returned to her own land, she and her retinue.

1 Kings x. 1-10, 13.

### THE NATION DIVIDED

Israel then split into two parties; half of the people followed Tibni the son of Ginath and elected him king, half followed Omri. However, the followers of Omri proved stronger than the

followers of Tibni the son of Ginath; Tibni and his brother Joram died, and Omri reigned after Tibni.

It was in the thirty-first year of Asa king of Judah that Omri began his twelve years' reign over Israel. For six years he reigned at Tirzah. Then he bought from Shemer the hill of Samaria for eight hundred and fifty pounds; he built on the hill, and called the city which he built "Samaria," after Shemer the former owner of the hill. Omri did what was evil in the sight of the Eternal; he did worse than anyone before him, for he lived exactly as Jeroboam the son of Nebat had lived, in the sins by which he had led Israel into sin, till they vexed the Eternal the God of Israel with their vain idols.

I Kings xvi. 21-26.

#### AN EVIL KING

It was in the thirty-eighth year of Asa king of Judah that Ahab the son of Omri began to reign over Israel; Ahab the son of Omri reigned in Samaria over Israel for twenty-two years. Ahab the son of Omri did what was evil in the sight of the Eternal more than anyone before him. It was the least of his offences that he lived in the sins of Jeroboam the son of Nebat; he actually married Jezebel, a daughter of Ethbaal the king of the Phœnicians, and then turned to serve and worship Baal. He erected an altar to Baal in a temple of Baal which he had built in Samaria. Ahab also made an image of Astartê; Ahab did more to vex the Eternal the God of Israel than all the kings of Israel before him.

It was during his reign that Hiel from Bethel fortified Jericho: he laid the foundation at the cost of the life of his eldest son Abiram, and he finished the building at the cost of the life of his youngest son Segub—exactly as the Eternal had given warning by Joshua the son of Nun.

I Kings xvi. 29-34.

#### ELIJAH AND THE WIDOW OF ZAREPHATH

Now Elijah the Tishbite of Tishbê in Gilead said to Ahab, "As the Eternal the God of Israel lives, whom I serve, there shall be neither dew nor rain these years except as I give orders." Then this word from the Eternal came to him: "Move from here, turn eastward and hide at the brook Kerith east of the Jordan; there you can drink water from the brook, and I have

ordered the ravens to feed you." So he went in obedience to the order of the Eternal; he went and stayed at the brook Kerith east of the Jordan. The ravens used to bring him bread in the morning and flesh in the evening, and he drank water from the brook. After a while the brook dried up, as no rain fell on the country. And this word from the Eternal came to him: "Go away to Zarephath, which belongs to Sidon, and stay there; I have ordered a widow there to provide for you." So he went off to Zarephath. When he reached the gate of the town, there was a widow gathering some sticks! He called out to her, "Pray fetch me a little water in a vessel to drink"; as she was going to fetch it, he called out to her, "And pray bring me a bite of food." "As the Eternal your God lives," she replied, "I have nothing but a handful of meal in the jar and a little oil in a flask; I am just gathering a stick or two that I may go home and cook this for myself and my boy, that we may eat it before we die." "Fear not," said Elijah, "go and do as you have said; but first make a little cake of it for me here, and then make something for yourself and your son. For this is the Eternal the God of Israel's promise, that the jar of meal shall not be used up, nor shall the flask of oil give out, before the day that the Eternal sends rain on the land." She went and did as Elijah told her; she and he and her boy ate the food, and the jar of meal was never used up, the flask of oil never gave out, as the Eternal had promised through the lips of Elijah.

I Kings xvii. 1-16.

#### ELIJAH CHALLENGES THE PRIESTS OF BAAL

Many days after, this word from the Eternal came to Elijah in the third year of the drought. "Go and show yourself to Ahab, and I will send rain on the land." So Elijah went to show himself to Ahab.

When Ahab saw Elijah, Ahab said to him, "You ruin of Israel, is that you?" He answered, "It is not I who have been the ruin of Israël, but you and your family, by forsaking the orders of the Eternal and following Baals. Send now and gather me all Israel at mount Karmel, with the four hundred and fifty prophets of Baal and the four hundred prophets of Astartê, who are maintained by Jezebel." So Ahab sent to all Israel and gathered the prophets at mount Karmel.

Elijah drew near to all the people and said, "How long will

you hobble on this faith and that? If the Eternal is God, follow him; if Baal, then follow him." The people made no answer. Then Elijah said to the people, "I, I alone, am left as a prophet of the Eternal, while Baal has four hundred and fifty prophets. Let us have a couple of bullocks; they can choose one bullock for themselves and chop it up, laying the pieces on the wood, but putting no fire underneath it; I will dress the other bullock and lay it on the wood, putting no fire underneath it. You call to your god, I will call to the Eternal, and the God who answers by fire, he is the real God." "All right," said the people. So Elijah told the prophets of Baal, "Choose one bullock for yourselves, and dress it first (for you are many), calling to your god, but putting no fire underneath." They took their bullock, dressed it, and called to Baal from morn to midday, crying, "Baal, answer us!" But not a sound came, no one answered, as they danced about the altar they had reared. When it came to midday, Elijah taunted them. "Shout," he told them, "for he is a god! He is musing, or away on business, or perhaps he is asleep and must be wakened!" So they shouted, gashing themselves with knives and lances, as was their practice, till the blood poured over their bodies. After noon they raved on till the hour of the evening sacrifice; but not a sound came, there was no one to answer them, no one to heed them.

Then said Elijah to all the people, "Come close to me." All the people came close to him, and he repaired the altar of the Eternal which had been broken down. Elijah took twelve stones, corresponding to the number of the clans of the sons of Jacob, to whom the Eternal's promise had been made that they were to be named Israel; with the stones he built an altar in honour of the Eternal, making a trench round the altar about the space of eighteen hundred square yards. He then arranged the wood, chopped up the bullock, and laid the pieces on the wood. "Fill four barrels with water," he said, "and pour them over the sacrifice and over the wood." "Do it again," he added, and they did it again. "Do it a third time," he said, and they did it a third time, till the water flowed round the altar. He also filled the trench with water.

Then at the hour for the evening sacrifice Elijah the prophet came forward. "O Eternal, God of Abraham and Isaac and Israel," he cried, "this day may it be known that thou art God in Israel and that I am thy servant, that I have done all this at

thy bidding. Hear me, O Eternal, hear me, to let this people know that thou the Eternal art God and that thou hast made their minds turn to thee again." Then the Eternal's lightning fell, burning up the sacrifice, the wood, the stones, and the dust, and licking up the water in the trench. At the sight of this, all the people fell on their faces, crying, "The Eternal is God, the Eternal is God!" "Seize the prophets of Baal," said Elijah, "let not a man of them escape." They seized the prophets, and Elijah, taking them down to the brook Kishon, killed them there.

Then said Elijah to Ahab, "Go back, eat and drink, for I hear the sound of a downpour." So Ahab went back to eat and drink, while Elijah went to the top of mount Karmel, where he crouched on the earth, hiding his face between his knees. "Now go up," he said to his servant, "look out to sea." The servant went up and looked; but he said, "There is nothing." "Go again," said Elijah, seven times. The seventh time, the servant said, "A cloud is rising yonder out of the sea, as small as a man's hand." "Begone," said Elijah, "tell Ahab to harness his chariot and start, lest the rain stop him." In a very short time the sky grew black with clouds and wind, and heavy rain fell. Ahab rode for Jezreël, but the Eternal inspired Elijah till, with belt tight round his waist, he ran in front of Ahab as far as the entrance to Jezreël.

1 Kings xviii. 1, 2, 17-46.

#### A PROPHET DEPRESSED

When Ahab told Jezebel all that Elijah had done and all about his slaughter of the prophets, Jezebel sent this message to Elijah: "As surely as you are Elijah and I am Jezebel, may the gods kill me and worse, if by this time to-morrow I do not make your life the same as any one of theirs." Elijah in terror rose and ran for his life. When he reached Beërseba, which belongs to Judah, he left his servant there and travelled himself for a whole day into the desert, where he went and sat under a broom-brush, praying for death. "I have had enough of it," he cried; "O Eternal, take away my life now, for I am mortal as my fathers were." Then he lay down under the bush and fell asleep. Suddenly an angel touched him, saying, "Rise and eat." He opened his eyes, and there, beside his head, was a cake, baked on hot stones, with a jar of water! After eating and drinking, he lay down again. The angel of the Eternal came back a

second time and touched him, saying, "Rise and eat; or the journey will be too much for you." So he rose, ate and drank, and in the strength of that food he went for forty days and forty nights to Horeb the mountain of God, where he took shelter in a cave. Suddenly this word from the Eternal himself came to him: "What are you doing here, Elijah?" He replied, "I have been right zealous for the Eternal the God of hosts: the Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after me, to take my life." "Go outside," said the Eternal, "and stand on the mountain before the Eternal." Suddenly the Eternal went past. A strong, fierce wind tore the mountain, crashing the rocks before the Eternal; but the Eternal was not in the wind. After the wind came an earthquake, but the Eternal was not in the earthquake; after the earthquake a fire, but the Eternal was not in the fire; after the fire the breath of a light whisper. As soon as Elijah heard that, he wrapped his face in his mantle and came out to the entrance of the cave. Then a voice came to him saying, "What are you doing here, Elijah?" He replied, "I have been right zealous for the Eternal the God of hosts; the Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after me, to take my life." "Go back," said the Eternal, "take the desert road to Damascus; when you arrive, you shall appoint Hazael to be king of Aram, Jehu the grandson of Nimshi to be king of Israel, and Elisha the son of Shaphat of Abelmehôlah to succeed you as prophet; whoever escapes the sword of Hazael shall Jehu slay, and whoever escapes the sword of Jehu shall Elisha slay. But I will spare seven thousand men in Israel—all who have never bowed the knee to Baal or kissed him." So Elijah went away.

1 Kings xix. 1-18.

#### ELIJAH COMMISSIONS ELISHA

Now when the Eternal was about to take up Elijah by a whirlwind into heaven, Elijah was leaving Gilgal along with Elisha; he said to Elisha, "Pray remain here, for the Eternal sends me as far as Bethel." But Elisha answered, "As the Eternal lives and as you live, I will not leave you." So down they went to Bethel. The guild of prophets at Bethel came out and asked Elisha, "Do you know that the Eternal is taking away your lord



and master to-day?" "Yes," he answered; "only hold your tongues." Elijah said to him, "Pray remain here, Elisha, for the Eternal sends me to Jericho." "As the Eternal lives, and as you live," he said, "I will not leave you." So to Jericho they went. The guild of prophets at Jericho came out and asked Elisha, "Do you know that the Eternal is taking away your lord and master to-day?" "Yes," he answered, "only hold your tongues." Elijah said to him, "Pray remain here, for the Eternal sends me to the Jordan." "As the Eternal lives and as you live," he answered, "I will not leave you." So the two of them went on. Fifty members of the guild went and stood opposite them at a distance, as the two of them were standing beside the Jordan; Elijah, rolling up his mantle, struck the water till it parted right and left, so that they could cross on dry ground.

When they had crossed, Elijah said to Elisha, "Before I am taken from you, ask me for something." Elisha answered, "Let me fall heir to your spirit." "You have asked something hard," said Elijah; "if you see me when I am being taken from you, it shall be yours, but not if you fail to see me." Suddenly, as they walked and talked, a chariot of fire with horses of fire drove between them, and Elijah went up by a whirlwind into heaven. When Elisha saw this he cried, "My father, my father! worth chariots and horsemen to Israel!" Losing sight of him, Elisha seized his clothes and tore them in two. Then, lifting the mantle which had fallen from Elijah, he went back and stood on the bank of the Jordan; taking the mantle which had fallen from Elijah he struck the water, crying, "Where is the Eternal, the God of Elijah?" And, when he struck the water, it parted right and left, so that Elisha could cross.

When the guild of prophets opposite saw him, they said, "The spirit of Elijah rests on Elisha!"

2 Kings ii. 1-15.

#### NAAMAN THE LEPER HEALED

Naaman, who commanded the army of the king of Aram, was highly regarded by his lord and famous, since the Eternal had used him to make Aram victorious; only, he was a leper. Now on one of their raids the Aramæans had carried off a little girl as a prisoner from the land of Israel, who waited on Naaman's wife. She said to her mistress, "Would that my lord saw the prophet who lives at Samaria! He would relieve my lord of his

leprosy." Someone told his lord what the Israelite girl had said. Whereupon the king of Aram said, "Come, I will send a letter to the king of Israel."

So Naaman started off, taking over four thousand pounds in silver and over twelve thousand pounds in gold, with ten festal robes: he brought the king of Israel the letter, which ran: "And now, with this letter, I send you my servant Naaman, that you may get him relief from his leprosy." When the king of Israel read the letter he tore his clothes, crying, "Am I a god, able to kill and to make men live, that this man sends to me to get a man relief from leprosy? Just think; see how he is trying to pick a quarrel with me!"

When Elisha the man of God heard about the king of Israel tearing his clothes in despair, he sent this message to the king of Israel: "Why tear your clothes? Let the man come to me now, and he shall find there is a prophet in Israel." So Naaman drove up with his horses and his chariots and stopped at the door of Elisha's house. Elisha sent out word to him, "Go and wash seven times in the Jordan, and your body shall once more be well and clean." Naaman went off in a rage, muttering, "I expected he would come outside to me and invoke the Eternal his God, waving his hand over the place and relieving the leper. Surely Amanah and Pharpar, the rivers of Damascus, are better than any water in Israel! Could I not wash in them and be clean?" So he drove away in a fit of anger. But his servants went up to him and said, "If the prophet had told you to do something great, would you not have done it? How much rather, then, when he tells you only to wash and be clean?" At this he went down and dipped seven times in the Jordan, as the man of God had ordered; his body became once more like a child's body, and he was clean.

2 Kings v. 1-14.

### THE UNSEEN ALLIES

The king of Aram was fighting Israel. He planned with his officers to lay an ambush at a certain spot. But the man of God sent a warning to the king of Israel not to pass that spot, because the Aramæans were lying hidden there; so the king of Israel, sending to the spot about which the man of God had warned him, saved himself. This happened more than once. It greatly upset the mind of the king of Aram. He summoned his

officers and asked them, "Can you not show me who is betraying us to the king of Israel?" "None of us, my lord king!" said an officer. "It is Elisha the prophet in Israel; he tells the king of Israel the very words you breathe in your bedchamber." So he gave orders to find out where Elisha stayed, that he might send and fetch him. On being told that he was at Dothan, the king sent cavalry, chariots, and a large force, which marching over-night surrounded the town.

Early on the morning of the next day, Elisha the man of God rose and went outside; and there was an armed force with cavalry and chariots round the town! "Alas, my master!" said his servant, "whatever are we to do?" "Fear not," he answered; "those on our side are more than those on their side." Then Elisha prayed, "O Eternal, open his eyes, that he may see." The Eternal did open the young man's eyes; and what he saw was the hill covered with horses and chariots of fire around Elisha!

2 Kings vi. 8-17.

#### ISRAEL GOES INTO CAPTIVITY

In the fourth year of king Hezekiah—that is, the seventh year of Hoshea son of Elah king of Israel—Shalmanëser king of Assyria marched against Samaria and besieged it. After two years it fell; in the sixth year of Hezekiah, the ninth year of Hoshea king of Israel, Samaria was captured. The king of Assyria carried off Israel to Assyria, settling them in Halah and on the Habor, the river of Gozan, and throughout the cities of Media, because they had not listened to the Eternal their God but had broken his compact, refusing to heed or to obey anything that Moses the servant of the Eternal had laid down.

2 Kings xviii. 9-12.

#### JUDAH INVADED

In the fourteenth year of king Hezekiah, Sanchêrib king of Assyria marched against all the fortified towns of Judah and captured them. So Hezekiah king of Judah sent this message to the king of Assyria at Lakhish: "I have done wrong; withdraw, and I will pay any fine you choose to inflict." The king of Assyria fixed Hezekiah king of Judah's fine at a hundred and twenty-four thousand pounds in silver and a hundred and seventy-four thousand pounds in gold; Hezekiah gave him all the silver to be found in the temple of the Eternal and in the treasures of the

royal palace. Then it was that Hezekiah had to strip the gold from the doors of the temple of the Eternal and from the door-posts overlaid by Hezekiah king of Judah, to give it to the king of Assyria.

The king of Assyria then sent the field-marshal, the comp-troller, and the staff-commander, with a large army from Lakhish to king Hezekiah at Jerusalem. They marched up to Jerusalem, and on arriving there they went and took up a position beside the conduit of the upper pool on the way to the Fuller's Field, calling for the king. When Eliakim the son of Hilkiyah, who was prefect of the palace, with Shebna the secretary and Joab the son of Asaph the chancellor, came forward, the staff-commander gave them this message for Hezekiah: "The great monarch, the king of Assyria, asks Hezekiah, 'On what are you resting your confidence? You think mere words will do, as policy and power in war! Whom are you trusting to, that you rebel against me? You trust to this broken reed of a staff, Egypt, that will pierce the hand of any man who leans upon it! That is all the Pharaoh king of Egypt does for anyone who trusts to him! If you tell me that you trust in the Eternal your God, is this not the very Eternal whose shrines and altars Hezekiah has removed, telling Judah and Jerusalem that they are to worship at this altar in Jerusalem?'"

2 Kings xviii. 13-22.

### JUDAH IS DELIVERED

When Hezekiah heard it, he tore his clothes, put on sackcloth, and went into the temple of the Eternal; Eliakim the prefect of the palace, Shebna the secretary, and the senior priests he sent, robed in sackcloth, to the prophet Isaiah the son of Amoz, with this message from Hezekiah: "This is a day of distress, of discipline, and of disgrace: 'Children come to birth, and no strength in the mother!' It may be that the Eternal your God will hear all the staff-commander has said, whom his master the king of Assyria has sent to insult the living God; it may be that the Eternal your God will have some retort for the words he has heard. Pray, then, for this poor remnant of the people." When the deputies from king Hezekiah came to Isaiah, he gave them this message from the Eternal for their master: "Fear not what you have heard from these officers of the king of Assyria who blaspheme me. I will dispirit him by making him hear a rumour,

so that he shall go back to his own country and fall by the sword in his own country."

The staff-commander, hearing that the king of Assyria had left Lakkish, went to find him besieging Libnah. But as news came that Tirhakah king of Ethiopia had suddenly marched to attack him, Sanchêrib king of Assyria went away back to Nineveh, where he lived. One day, as he was worshipping in the temple of Nisrok his god, Adrammâlek and Sharezer cut him down with their swords and then escaped to the land of Armenia. Esarhaddon his son reigned instead of him.

2 Kings xix. 1-9, 36, 37.

#### THE DESTRUCTION OF JUDAH ANNOUNCED

Manasseh was twelve years old when he began to reign, and he reigned in Jerusalem for fifty-five years. His mother's name was Hephzibah. He did what was evil in the eyes of the Eternal, following the abominable practices of the pagans whom the Eternal had dispossessed before the Israelites; he rebuilt the shrines which his father Hezekiah had destroyed, he erected altars to Baal and made an image of Astartê as Ahab king of Israel had done, he worshipped all the stars and did homage to them. He even built altars in the temple of the Eternal, though the Eternal had said, "I will fix my Presence here for all time, in Jerusalem"; he built altars for all the stars in the two courtyards of the temple of the Eternal. He burned his son alive, he practised augury and sorcery, he instituted mediums and wizards; he did ample evil in the sight of the Eternal, to vex him. He put a carved image of Astartê which he had made, in the temple of which the Eternal had said to David and his son Solomon, "Within this temple, at Jerusalem which I have chosen out of all the clans of Israel, I will fix my Presence for all time; never will I send Israel wandering out of the land I have given to their fathers, if only they will be mindful to obey exactly all my commands and all the laws laid down for them by my servant Moses." But they would not listen; Manasseh made them go wrong, worse than the very pagans whom the Eternal had destroyed before the Israelites.

So the Eternal declared by his servants the prophets, "Since Manasseh king of Judah has done these abominable deeds, doing worse than any of the Amorites before him, and since he has led Judah into sin with his fetishes, therefore I the Eternal, the

God of Israel, declare that I bring upon Jerusalem and Judah a disaster that will make the ears of all who hear it ring. I will measure Jerusalem for destruction like Samaria."

2 Kings xxi. 1-13.

### JOSIAH . . . REIGNED IN JERUSALEM FOR THIRTY-ONE YEARS

Josiah was eight years old when he began to reign, and he reigned in Jerusalem for thirty-one years.

The temples of the shrines in the towns of Samaria, erected by the kings of Israel to vex the Eternal, Josiah removed, treating them exactly as he had treated the altar at Bethel. He also killed on the altars all the local priests of the shrines, and burned dead men's bones upon these altars. Then he returned to Jerusalem.

The king ordered all the people to hold a passover in honour of the Eternal their God, as enjoined in this book of the compact. For no such passover had been kept since the days of the heroes who had ruled Israel, not even under the kings of Israel or the kings of Judah. This passover was held in honour of the Eternal at Jerusalem in the eighteenth year of king Josiah.

Moreover, the mediums, the wizards, the household idols, the fetishes, and any detestable idols that were to be seen throughout the land of Judah and in Jerusalem, Josiah put away, that he might carry out the terms of the law written in the book found by Hilkiah the priest within the temple of the Eternal. There never had been a king like him, who adhered to the Eternal with all his mind and all his soul and all his might, exactly as Moses had ordained. Nor was there a king like him afterwards.

Still, the Eternal would not abate the fierce heat of his anger, as it blazed against Judah for all the provocation offered him by Manasseh; the Eternal declared, "I will remove Judah from my sight as I have removed Israel already; I will reject this city of my choice, Jerusalem, and the temple where I said I would fix my presence."

2 Kings xxii. 1; xxiii. 19-27.

### THE CAPTIVITY OF JUDAH

Jehoiakim was twenty-five years old when he began to reign, and he reigned in Jerusalem for eleven years. His mother's name was Zebidah the daughter of Pedaiiah of Rumah. He did what

was evil in the eyes of the Eternal, exactly as his ancestors had done. During his reign Nebuchadnezzar king of Babylon appeared; Jehoiakim became his vassal for three years. The king of Egypt no longer stirred from his country, for the king of Babylon had conquered all that belonged to Egypt, from the Wady-el-Arish to the river Euphrates. Jehoiakim, however, turned to rebel against him; so the Eternal sent raiders from the Chaldeans, the Edomites, the Moabites, and the Ammonites, to be the ruin of Judah, as the Eternal had threatened by his servants the prophets. This befell Judah, indeed, at the very behest of the Eternal, who meant to put them out of his sight, for all the sinful practices of Manasseh and for his murders of innocent people (for he had filled Jerusalem with innocent blood); the Eternal would not forgive it.

As for the rest of the acts of Jehoiakim and all he did, are they not described in the book of the Annals of the Kings of Judah? Jehoiakim slept with his fathers, and his son Jehoiakin reigned instead of him.

Jehoiakin was eighteen years old when he began to reign, and he reigned in Jerusalem for three months. His mother's name was Nehushta the daughter of Elnathan of Jerusalem. He did what was evil in the eyes of the Eternal, exactly as his father had done. The troops of Nebuchadnezzar king of Babylon attacked Jerusalem at this time, and the city was besieged. Nebuchadnezzar king of Babylon arrived at the city while the troops were besieging it, and Jehoiakin king of Judah surrendered to the king of Babylon, he and his mother, his officers, nobles, and eunuchs. In the eighth year of his reign, the king of Babylon took him prisoner and he carried off all the treasures of the temple of the Eternal and the treasures of the royal palace, cutting to pieces all the golden vessels made by Solomon king of Israel for the temple of the Eternal, as the Eternal had given orders. He carried off all Jerusalem as prisoners, all the nobles, all the picked soldiers, ten thousand of them, with all the craftsmen and locksmiths; no one was left except the poorest people of the land, carrying Jehoiakin off to Babylon; he also carried off as prisoners from Jerusalem to Babylon the king's mother, the king's wives, his eunuchs, and the leading men of the country. Also all the able-bodied men, seven thousand of them, with the craftsmen and locksmiths, numbering a thousand,

all strong and fit for military service, the king of Babylon carried off as prisoners to Babylon.

2 Kings xxiii. 36-xxiv. 16.

### THE RETURN FROM EXILE

In the first year of Cyrus king of Persia, that the prediction of the Eternal announced by Jeremiah might be carried out, the Eternal moved Cyrus king of Persia to issue a proclamation throughout all his realm, and to put it in writing. "By order of Cyrus king of Persia: the Eternal the God of heaven has given me all kingdoms of the earth, and he has commissioned me to build him a temple at Jerusalem which is in Judah. Whosoever among you belongs to his people (may his God be with him), let him go up to Jerusalem which is in Judah, and build the temple of the Eternal, the God of Israel, who is God, in Jerusalem. Wherever any such survivor resides, let the men of the place furnish him with silver and gold and goods and beasts of burden as well as with freewill offerings for the temple of God in Jerusalem."

Then the chiefs of the clans of Judah and Benjamin, and the priests and the Levites, who had been moved by God, prepared to go up and build the temple of the Eternal in Jerusalem. The clan of Hodaviah, Jeshua and his sons and brothers, and Kadmiel with his sons, along with the clan of Henadad and their sons and brothers (who were Levites), undertook to superintend the workmen in the house of God.

When the builders laid the foundation of the temple of the Eternal, the priests took their place, furnished with trumpets, the Levites who were Asaphites, with cymbals, to praise the Eternal after the ritual of David king of Israel; they sang their responses of praise and thanks to the Eternal, with the refrain, "For he is good, his kindness never fails to Israel"; and all the people raised a loud shout as they praised the Eternal that the foundation of the temple of the Eternal had been laid. But many of the priests and Levites and chiefs of the clans, old men who had seen the former house standing on its foundation, wept aloud at the sight of this house; and, as many were shouting aloud for joy, the sound of the joyful shout could not be distinguished from the sound of the lament, though the people were shouting so loud that the sound was heard far off.

Ezra i. 1-5; iii. 9-13.



## EZRA TEACHES GOD'S LAW

It was after this, in the reign of Artaxerxes king of Persia, that Ezra came up from Babylon—Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah. This Ezra was an expert scribe in the law of Moses, which had been given by the Eternal the God of Israel. Thanks to the favour of the Eternal his God, the king had granted him all he asked. Ezra had set his heart upon studying the law of God, upon obeying it, and upon teaching its rules and regulations in Israel.

Ezra vii. 1, 6, 10.

# THE MYSTERY OF SUFFERING

Job

## EYOB'S GOODNESS QUESTIONED

There was a man once in the land of Uz, whose name was Eyob, a blameless and an upright man; God he revered and he shunned evil. He had seven sons and three daughters; also in live-stock he possessed seven thousand sheep and goats, three thousand camels, five hundred pair of oxen, and five hundred she-asses, besides a very large household; so that this man was the greatest man in all the East. His sons used to go and feast together, each acting in turn as host for the day; they would also invite their three sisters to eat and drink along with them. When each week of feasting was over, Eyob sent for them and had them purified, rising early and offering a burnt-sacrifice for each of them; "It may be," said Eyob, "that my sons have sinned by cursing God in their hearts." Eyob did this without fail.

One day the angels came to present themselves before the Eternal, and among them the Adversary. "Where have you been?" said the Eternal to the Adversary; and the Adversary answered, "Roaming here and there, roving about the earth." Then the Eternal said to the Adversary, "Have you noticed that there is no one like my servant Eyob on earth, a blameless and an upright man, who reverences God and shuns evil?" The Adversary answered, "But is it for nothing that Eyob reverences God? Have you not hedged him safely in, his house and all he has? You have prospered him in his business, and his flocks are teeming on the land. Only put out your hand, touch whatever he possesses, and see if he will not curse you to your face!" Then said the Eternal to the Adversary, "There! I leave all he has within your power; but lay no hand upon the man himself." So away went the Adversary from the presence of the Eternal.

Job i. 1-12.

## HE ENDURES PATIENTLY

One day, when his sons and daughters were eating and drinking wine in the house of their eldest brother, a messenger came and told Eyob: "The oxen were ploughing, the asses were grazing beside them, when the Arabs made a foray and carried them off; the servants they cut down, and I alone escaped to tell you." He was still speaking when another came, saying, "Lightning fell from the sky and burned up sheep and goats and

shepherds to a cinder; I alone escaped to tell you." He was still speaking when another came, saying, "The Chaldeans formed three parties for a raid upon the camels; they carried them off, the servants they cut down, and I alone escaped to tell you." He was still speaking when another came, saying, "Your sons and your daughters were eating and drinking wine in the house of their eldest brother, when a whirlwind swept across the desert and struck the four corners of the house, till it fell upon the young folk; they are dead, and I alone escaped to tell you." Then Eyob rose, tore his tunic, shaved his head, and dropped upon the ground in humble worship, crying, "Naked I came from my mother's womb, and naked I must return: the Eternal grave, the Eternal has taken—blessed be the Eternal!" In all this Eyob did not sin, nor did he give offence to God.

Job i. 13-22.

#### HIS SUFFERINGS INCREASE

One day the angels again came to present themselves before the Eternal, and among them the Adversary. "Where have you been?" said the Eternal to the Adversary; and the Adversary answered, "Roaming here and there, roving about the earth." Then the Eternal said to the Adversary, "Have you noticed that there is no one like my servant Eyob on earth, a blameless and an upright man, who reverences God and shuns evil? He still holds to his loyalty: it was idle of you to entice me to undo him." But the Adversary answered, "He has saved his own skin! A man will let all he has go, to preserve his life. Only put out your hand, touch his flesh and bones, and see if he will not curse you to your face!" So the Eternal said to the Adversary, "There! he is in your power; only, spare his life." Away went the Adversary from the Eternal's presence, and he smote Eyob with painful ulcers from the sole of his foot to the crown of his head, till Eyob took a potsherd to scrape himself. As he sat among the ashes, his wife said to him, "Still holding to your loyalty? Curse God, though you die for it!" But he told her, "You are talking like an impious fool. Are we to take good from God's hand, and not evil too?" In all this Eyob sinned not with his lips.

Job ii. 1-10.

## HIS FRIENDS COME TO CONDOLE WITH HIM

Now when Eyob's three friends heard of all the trouble that had befallen him, they came, each from his own home, Eliphaz from Teman, Bildad from Shuah, and Zophar from Maân; they arranged to go and condole with him, to comfort him. But when they caught sight of him at a distance and could not recognize him, they wept aloud; every man of them tore his tunic and flung dust on his head. For seven days and seven nights they sat beside him on the ground; none said a word to him, for they saw how terrible was his anguish.

Job ii. 11-13.

## HIS PATIENCE BREAKS

Then Eyob opened his mouth and cursed his birthday. Eyob began:

"Perish the day I was born,  
the night that said, 'It is a boy!'  
Utter darkness may it be,  
longing for light and finding none!  
May God on high ignore it,  
till not a ray illumines it!  
May darkness and gloom reclaim it,  
may dense clouds rest on it,  
may all eclipses scare it,  
the deep dark seize that night!  
Be it severed from the days of the year,  
kept out of the months' count!  
Aye, barren be that night,  
bereft of any joyous cry!  
The enchanters curse that day,  
enchanters who can rouse the Dragon!  
Dark be its stars of the dawn,  
may it never see the eyelids of the morning!  
For it did not close the womb on me,  
and hid not misery from mine eyes.

Why does God give sufferers light,  
and life to men in bitter despair,

who long for death, and long in vain,  
    who dig for it more than buried treasure,  
who would rejoice to lie covered with stones,  
    glad could they but reach the grave?  
Why does God give light to a man at his wits' end,  
    a man he has hemmed in?  
Sighs are my daily bread,  
    groans pour from me like water;  
whate'er I fear befalls me,  
    and what I dread draws on me;  
I get no peace, I get no rest,  
    I get no ease, only attacks of agony."

Job iii. 1-10, 20-26.

ELIPHAZ COUNSELS EYOB

Then Eliphaz the Temanite replied:

"Would you resent it, if we dare to speak?—  
    though who can keep from speaking?  
You have yourself set many right,  
    and put strength into feeble souls;  
your words have kept men on their feet,  
    the weak-kneed you have nerved.  
But now that your own turn has come, you droop;  
    it touches you close, and you collapse.  
Let your religion reassure you;  
    your blameless life, let that encourage you!  
Think now, what guiltless man has ever perished?  
    When have the just ever been swept away?  
Men, as I see it, reap the evil that they plough,  
    the trouble that they sow;  
under God's blast they perish,  
    at the breath of his anger they vanish—  
roaring lions, hoarse with fury,  
    they have their fierce fangs shattered,  
lions perishing for lack of prey,  
    cubs of a lioness, they are scattered!

Before God can a mortal man be just?  
    Can man be pure before his Maker?

Even on his heavenly servants he cannot rely,  
 his very angels he convicts of error;  
 and what of those in houses made of clay,  
 with dust for their foundations,  
 frail as a moth,  
 crushed in a single day,  
 perishing utterly, unnoticed?  
 God blows on them, they wither up,  
 they die, and die in ignorance of him.

You would appeal? will anyone respond?  
 what angel would you turn to?  
 Passion like that is futile, fatal;  
 'tis death for a fool to flame out against God.  
 A senseless man may strike root—I have seen it—  
 but suddenly his branches rot;  
 his children are left in peril,  
 defrauded—none to defend them;  
 hungry men consume their crops,  
 thirsty men drink up their milk.  
 Suffering? it springs not from the soil,  
 trouble grows not from the ground;  
 man brings trouble on himself,  
 as surely as the sparks fly up.

Ah, happy he whom God is chastening!  
 Spurn not the discipline of the Almighty;  
 he binds up where he wounds,  
 he hurts and heals;  
 in six afflictions he will save you,  
 no harm shall come to you in seven."

Job iv. 1-11, 17-21; v. 1-7, 17-19.

#### EYOB PROTESTS HIS INNOCENCE

Eyob answered:

"Friends should be kind to a despairing man,  
 or he will give up faith in the Almighty;  
 but my friends disappoint me like a stream,  
 like mountain brooks that overflow their banks,

swollen and dark with ice,  
with melting snow,  
but vanishing when they are scorched,  
and disappearing in the summer's glow;  
caravans turn to them, then turn away,  
take to the desert and then perish;  
caravans from Tema look to them for water,  
traders from Arabia are in hopes,  
but their hopes are disappointed,  
they arrive and they are disconcerted;  
as I am over you—  
you and your fears about my terrible fate!

Did I ask you for a present,  
or to pay bribes on my account,  
to rescue me from enemies,  
to ransom me from bandits?  
(Ransom? you fall upon a blameless man,  
you would make capital out of a friend!)

Show me where I have gone wrong;  
teach me—then I'll hold my tongue.  
Honest reproof, how sweet it is!  
But when you argue, what do you reprove?  
Words? is it words you mean to censure,  
the whirling words of a man desperate?  
Come, look me in the face;  
I swear I will not lie to you.  
Do me no longer an injustice;  
give over, no guilt has been proved against me.  
Am I too blunted to be sure of that?  
Is there no sense of wrong left within me?"

Job vi. 1, 14-30.

#### BILDAD REBUKES EYOB

Then Bildad the Shuhite answered:

"How long will you talk like that,  
with wild and whirling words?  
Does God pervert justice?  
Does the Almighty wrest what is right?"



Though your children sinned against him,  
and he left them to their fate,  
seek God out, for yourself,  
entreat the Almighty's favour,  
and if you are pure and upright,  
he will answer your prayer indeed,  
and prosper your godly home;  
small though your start may be,  
amply he will enrich you in the end.

Ah, God will never banish a blameless man,  
never will he uphold wrongdoers;  
he will yet fill your lips with laughter,  
and your mouth with shouts of joy;  
your foes shall be covered with confusion,  
the tents of evil men shall disappear."

Job viii. 1-7, 20-22.

#### EYOB ARRAIGNS GOD

Then Eyob replied:

"Yes, it is true; I know it;  
but how is man to get his rights from God?  
Even if God chose to argue,  
you could not answer one of his thousand questions.  
He is so wise, so mighty—  
who ever defied him without scathe?  
Mountains he moves, and never notices  
when he upsets them in his anger;  
he shakes the earth out of its place,  
till its pillars are a-trembling;  
he pounces—who can stop him?  
Who dare ask him what he means?

How then could I answer him,  
what words could I pick to dispute with him?  
I would not answer him, though I were in the right,  
but beg my adversary to have pity.  
Were I to summon him, he would not answer;  
I cannot believe that he would listen.  
For he storms and strikes at me  
with many a wanton blow.

He is not a man like me,  
that we might meet for a fair trial  
(Oh for some umpire over both of us,  
who might decide our case!)  
Let him but lift his rod from me,  
let him not overawe me with his terror!  
Then I would not be afraid to speak—  
for inwardly I have no guilty fears.”

Job ix. 1-6, 12, 14-17, 32-35.

#### ZOPHAR DEFENDS GOD

Then Zophar the Minæan replied:

“Is a crowd of words to go unanswered?  
Is a glib talker to carry the day?  
Are men to be silenced by your babbling?  
Is no one to expose your blasphemies?  
You say, ‘My life is pure,  
I am clean in thy sight’?  
If God would only speak,  
and open his lips against you,  
unfolding all the mysteries of his wisdom,  
the marvel of its methods,  
then you would learn that God  
does not remember all your guilt against you!

Can you discover the deep things of God?  
can you reach the Almighty’s range of wisdom?  
Higher it is than heaven—how can you match it?  
deeper than death—how can you measure it?  
Its scope is vaster than the earth,  
and wider than the sea.  
If he imprisons and arraigns,  
who, as you say, can stop him?  
Well does he know who are worthless;  
he sees guilt and he marks it,  
training a worthless creature to be wise,  
taming a wild colt of a man.  
If you will turn your mind to God  
and stretch your hands to him,  
if sin you banish from your life,

and evil from your house,  
then you can face him unashamed,  
you may be firm and fearless;  
you shall forget about your misery,  
remembering it no more than floods gone by."

Job xi. 1-16.

#### EYOB ACCUSES HIS FRIENDS OF FALSEHOOD

Then Eyob answered:

"No doubt you are the men who know!  
Wisdom will die with you!  
But I have brains as well as you;  
why, anyone knows all you say.  
It is the plunderers who live unharmed;  
those who provoke God are secure,  
who make a god of their own power.  
He pours contempt on lords,  
and he unnerves the powerful,  
dark policies he brings to light,  
and shady mysteries he exposes;  
he will extend a nation, to undo it,  
he will enlarge a nation, then enslave it;  
he will distract its leading men  
and set them in a pathless waste astray,  
where in the dark they grope without a light,  
wandering aimless like a drunken wight.

I have seen all this for myself,  
I have myself heard it and noted it;  
what you know, I know too,  
I am no more fool than you.  
Only—I would appeal to the Almighty,  
it is with God that I would fain join issue.  
You whitewash everything with lies,  
you patch up futile arguments, all of you.  
If only you would hold your peace,  
then you might pass for wise men!

Listen now to the charge I bring,  
hear what I have to urge;

listen to all I say,  
give me a hearing as I plead my case.  
Will you bring unfair arguments for God?  
Will you tell lies on his behalf?  
Will you be sycophants of the Almighty?  
Will you be special pleaders for God?

Will it be well when he probes you?  
Can you deceive him like a man?  
No, he will punish you,  
if you are sycophants of his in secret.  
Should not his majesty cause you to shudder?  
should not the dread of him seize you?  
Your maxims crumble like mere ashes,  
your arguments collapse like mounds of clay."

Job xii. 1-3, 6, 21-25; xiii. 1-12, 17.

#### ELIHU INTERVENES

Eyob ended, and the three men said no more to him, because he considered himself in the right. Then Elihu the son of Barakêl the Buzite, belonging to the clan of Ram, blazed out in anger—against Eyob, for making himself out to be better than God, but also against his three friends for compromising God by failing to refute Eyob. As they were older men, Elihu had waited for them to argue with Eyob; but when Elihu saw that the three men had no answer to make, his anger blazed. Then said Elihu the son of Barakêl the Buzite:

"I am young and you are aged men;  
so I held back, afraid to tell you my opinion.  
I felt the word lay with a long life,  
and years entitled men to instruct wisely.  
Yet God inspires a man,  
'tis the Almighty who breathes knowledge into him;  
it is not always seniors who are sage,  
or aged men who understand.  
Is it fair, think you—  
call this your 'rights before God'?—  
to ask, 'What do I gain,  
what good is it to me, if I sin not?'  
Well, I will answer you,  
you and your friends.

Look up to heaven, on high,  
  behold the skies above;  
how can your sin injure God?  
  What are your many misdeeds to him?  
Your innocence—is that a gain to him?  
  Can you be any benefit to him?  
Your guilt affects men like yourself,  
  your innocence is man's concern alone.

God saves the sufferer by suffering,  
  and by adversity gets them to listen;  
but your wide freedom has beguiled you,  
  your life so undisturbed,  
with never a trouble to haunt you,  
  with rich food on your table.  
And so you meet the full doom of the wicked;  
  God's judgment grips you.  
Let not his chastening make you rage at him;  
  let not the cost of discipline deter you.  
Would your wealth save you without suffering,  
  or all the strength you have at your command?  
Let not your folly tempt you to be proud,  
  like men who think that they know everything.  
Beware, banish all evil thoughts  
  —you prefer sin to suffering!

Tell me, what can we say to him?  
  How can we argue, with our darkened minds?  
What! man to cavil at his word?  
  Man to charge him with confusion?  
Men cannot gaze even upon yonder sun,  
  so dazzling in the heavens,  
now that the wind has come to clear the clouds,  
  now radiant light streams from the northern sky;  
and the Splendour of God is awful,  
  the Almighty is beyond our minds.  
Supreme in power and rich in justice,  
  he violates no right.  
For this men do him reverence,  
  and thoughtful men revere him."

Job xxxii. 1-9; xxxv. 2-8; xxxvi. 15-21; xxxvii. 19-24.

## THE ETERNAL SPEAKS

Then the Eternal answered Eyob out of a storm, saying:

“Who darkens my design  
with a cloud of thoughtless words?  
Confront me like a man;  
come, answer these my questions.

When I founded the earth, where were you then?  
Answer me that, if you have wit to know.  
Who measured out the earth?—do you know that?  
Who stretched the builder’s line?  
What were its pedestals placed on?  
Who laid the corner-stone,  
when the morning-stars were singing,  
and all the angels chanted in their joy?

Who helped to shut in the sea,  
when it burst from the womb of chaos,  
when I swathed it in mists,  
and swaddled it in clouds of darkness,  
when I fixed its boundaries,  
barred and bolted it,  
saying, “Thus far and no further!  
Here your proud waves shall not pass?”

Have you ever roused the morning,  
given directions to the dawn,  
to catch earth by the corners  
and shake out the wicked?—  
earth stands out clear like clay stamped by a seal,  
in all its colours like a robe,  
while wicked men are robbed of their dark hours,  
and their uplifted arms are broken.

Will critics still dispute with the Almighty?  
To argue with God, answer all these questions.  
Will you seek to discredit my just ruling?  
To justify yourself, will you condemn me?  
If you have an arm like God’s,  
if you can thunder with a voice like his,

then deck yourself in majesty and pomp,  
array yourself in grandeur and in glory;  
pour out the fury of your wrath,  
abase all who are proud,  
lay all the lofty low,  
and crush the wicked on the spot,  
bury them all in the dust,  
and shroud their faces with the darkness;  
then I will offer praise to you,  
because your own right hand wins victory!"

Job xxxviii. 1-15; xl. 1, 2, 8-14.

#### EYOB CONFESSES HIS SIN

Then Eyob replied to the Eternal:

"I am of small account: how can I answer thee?  
I lay my hand upon my lips;  
once I have spoken—never again!  
twice—but I will not say one other word!  
I admit thou canst do anything,  
that nothing is too hard for thee.  
I thoughtlessly confused the issues;  
I spoke without intelligence,  
of wonders far beyond my ken.  
I had heard of thee by hearsay,  
but now mine eyes have seen thee;  
so I despise myself,  
in dust and ashes I repent."

Job xl. 3-5; xlii. 1-3, 5, 6.

#### EYOB IS JUSTIFIED

Now after the Eternal had spoken thus to Eyob, the Eternal said to Eliphaz the Temanite, "My anger is hot against you and your two friends, for, unlike my servant Eyob, you have not told the truth about me. But go to my servant Eyob with seven bullocks and seven rams: offer them as a burnt-sacrifice for yourselves, and my servant Eyob shall intercede for you; out of regard for him, I will not wreak destruction upon you for your impiety." Whereupon Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Minæan, went and did as the Eternal had told them; and the Eternal paid regard to Eyob's intercession. Also, when Eyob prayed for his friends, the Eternal turned his own fortunes; the Eternal gave Eyob twice as much as he had before.

Job xlii. 7-10.

THE HYMNAL OF ISRAEL  
PSALMS



### THE SOURCE OF JOY

Happy the man who never goes by the advice of the ungodly,  
who never takes the sinners' road, nor joins the company  
of scoffers,  
but finds his joy in the Eternal's law, poring over it day and  
night.  
He is like a tree planted by a stream, that bears fruit in due  
season, with leaves that never fade; whatever he does, he  
prosper.

Ps. i. 1-3.

### THOU WILT BLESS THE JUST

O thou Eternal, listen to my words,  
and hear the murmur of my soul;  
my King and God, give ear to my appeal,  
for I am calling out to thee;  
oh hear my morning prayer,  
for in the morning I set forth my plea,  
waiting thine answer.

Thou art no God to take delight in vice,  
no evil man is any guest of thine,  
no arrogance can look thee in the face;  
all wrongdoers and lying men thou hatest,  
craft and bloodshed thou abhorrest;  
but I have access to thy house, by thy great generosity,  
I can bow reverently before thy sacred shrine.

So all who shelter with thee shall rejoice,  
and under thy protection sing for joy;  
lovers of thy name ever exult in thee.  
For thou wilt bless the just, O thou Eternal,  
shielding them safe,  
crowning them with thy favour.

Ps. v. 1-7, 11, 12.

### THE ETERNAL IS MY STRONGHOLD

O Eternal, my Strength, I will exalt thee.  
The Eternal is my crag, my stronghold, my deliverer,  
my God, my fortalice where I take shelter,  
my shield, my saving strength, my retreat.  
The Eternal is to be praised!—I call to him,

and I am rescued from my foes.  
For waves of death broke round me,  
floods of destruction burst on me;  
deadly nets entangled me,  
and fatal snares surprised me.  
I called to the Eternal in my plight,  
I cried to my God for aid;  
he in his palace heard my voice,  
my cry came to his ears.

He reaches down to raise me,  
he draws me from the flood,  
he frees me from my foe so strong,  
from haters far too strong for me,  
who assailed me by surprise in my distress;  
but the Eternal comes to my support  
and sets me free, in a clear space;  
as he delights in me, he rescues me.  
To the kind thou provest kind,  
and true to the true,  
to the pure thou provest pure,  
and treacherous to the treacherous;  
the humble thou wilt raise,  
but the haughty thou wilt abase.

O thou Eternal, thou wilt light my lamp,  
my God, thou wilt make my darkness shine;  
by thy help I can face a troop,  
by God's help I can leap a wall.  
God is unerring in his ways,  
the Eternal's promises are tried and true;  
he shields all who take shelter with him.  
For who is God save the Eternal?  
Who is steadfast but our God?—  
the God who girdles me with strength,  
and clears the path for me.

Ps. xviii. 1-6, 16-19, 25-32.

#### THE DIVINE ORDER

The heavens proclaim God's splendour,  
the sky speaks of his handiwork;

day after day takes up the tale,  
night after night makes him known;  
their speech has never a word, not a sound for the ear,  
and yet their message spreads the wide world over,  
their meaning carries to earth's end.

See, there is the sun's pavilion pitched!  
He glows like a bridegroom leaving his chamber,  
exults like a hero to run his course;  
he sets out from one end of heaven,  
and round he passes to the other,  
missing nothing with his heat!

The Eternal's law is a sound law,  
reviving life;  
the Eternal's is a trusty witness,  
that instructs the open-minded;  
the Eternal's orders are just,  
a joy to the heart;  
the Eternal's command is clear,  
a light to the mind;  
the Eternal's faith is a clean faith,  
it will last for ever;  
the Eternal's rulings are upright,  
and altogether just—  
more to be prized than gold,  
than plenty of rare gold,  
sweeter than honey itself,  
than honey from the comb.  
Yes, and by them thy servant takes warning;  
in following them there is rich profit.

Ps. xix. 1-11.

#### HE GUIDES ME

The Eternal shepherds me, I lack for nothing;  
he makes me lie in meadows green,  
he leads me to refreshing streams,  
he revives life in me.

He guides me by true paths,  
as he himself is true.

My road may run through a glen of gloom,  
but I fear no harm, for thou art beside me;  
thy club, thy staff—they give me courage.

Thou art my host, spreading a feast for me,  
while my foes have to look on!  
Thou hast poured oil upon my head,  
my cup is brimming over;  
yes, and all through my life  
Goodness and Kindness wait on me,  
the Eternal's guest  
within his household evermore.

Ps. xxiii.

WHOM SHALL I DREAD?

The Eternal is my light and aid;  
whom shall I fear?  
The Eternal is the fortress of my life;  
whom shall I dread?  
When evil men assail me  
with their slanders,  
'tis they, my enemies and foes,  
who stumble to their fall.  
Even though an army were arrayed against me,  
my heart would have no fear;  
though war were waged on me,  
still would I be confident.

One thing alone I ask from the Eternal,  
one thing do I desire,  
a vision of the Eternal's goodness  
in the temple at the morning-hour.  
For he hides me within his own pavilion  
on the day of trouble,  
he shelters me within his shrine,  
he sets me safe upon a rock.  
He will now lift me up to victory,  
high over all my foes around;  
and I will sacrifice within his shrine,  
and make my joyful praise resound.

Teach me what is thy way, O thou Eternal,  
and lead me by a level road;  
let not my foes thwart me—  
leave me not to the fury of my foes,  
for false witnesses have started up against me,  
breathing injury to me.

I do believe I shall yet see  
the Eternal good to me, in the land of the living.  
Wait for the Eternal; be strong, my soul, be brave;  
yes, wait for the Eternal.

Ps. xxvii. 1-6, 11-14.

#### FRET NOT

Fret not over evildoers,  
envy not the lawless;  
soon like grass they fade,  
and wither like a green blade.

Trust in the Eternal and do right,  
be loyal to him within his land;  
make the Eternal your delight,  
and he will give you all your heart's desire.

Leave all to him, rely on him,  
and he will see to it;  
he will bring your innocence to light,  
and make the justice of your cause clear as noonday.

Leave it to the Eternal and be patient;  
fret not over the successful man,  
who aims to slay the upright,  
and carries out his wicked plan.

Cease your anger, give up raging,  
fret not—it only leads to evil.  
Evildoers shall indeed be rooted out,  
and the land left to those who wait for the Eternal.

A little longer, and the godless will be gone;  
look in his haunts, and he is there no more!

The land will be left to the humble,  
to enjoy plenteous prosperity.

Ps. xxxvii. 1-11, 14.

A NEW SONG IS IN MY MOUTH

As patiently I waited for the Eternal,  
he turned and listened to my cry;  
he raised me from a lonesome pit, a muddy bog,  
he set my foot on a rock and steadied my steps,  
putting a new song in my mouth,  
a song of praise to our God,  
that many might see this, and be awed,  
and trust in the Eternal.

Happy the man who trusts in the Eternal,  
who pays no heed to loud and false apostates!  
Eternal One, my God, richly hast thou worked out  
thy wondrous purposes for us;  
there is no one like thee!  
Were I to tell them, to recount them,  
they would pass all count.

Thou carest not for sacrifice and offering,  
for no burnt-offering or sin-offering is thy demand.  
An open ear thou gavest me;  
I answered, "Here I come  
to do thy bidding in the Book;  
to please and serve thee is my joy,  
thy law lies deep within my heart."

Thou knowest, O Eternal One, that openly  
I told the good news to our gathering;  
I kept not to myself thy saving help,  
but told aloud thy loyalty and aid,  
making no secret of thy love and faithfulness.  
And thou wilt not keep back from me thy mercy;  
thy love and faithfulness shall ever be my guard.  
Ps. xl. 1-11.

WAIT, WAIT FOR GOD

The deer is panting for the stream,  
and, O God, I pant for thee.

I am athirst for God, the living God;  
 when shall I reach God's presence?  
 Day and night I have lived on my tears,  
 taunted all day with, "Where is your God?"  
 My soul is melting with secret sorrow,  
 for well I remember it all—  
 how I led the throng once to the house of God,  
 chanting, praising, pacing in full festival.  
 Why art thou downcast, O my soul?  
 Why so despairing?  
 Wait, wait for God; I shall again  
 be praising him, my saving help, my God.

Ps. xlii. 1-5.

#### THE GOD OF JACOB IS OUR FORTRESS

God is a shelter and stronghold for us,  
 we shall find him very near;  
 therefore we never fear,  
 though earth be overset,  
 though hills sink deep in the sea.  
 Let billows roar and foam,  
 let mountains shake under the storm:  
 the Lord of Hosts is at our side,  
 the God of Jacob is our fortress.  
 The river divine has streams that gladden  
 the city of God,  
 the sacred shrine of the Most High.  
 God is within her, she cannot be shaken;  
 when morning comes, God is her aid.  
 Though nations rage, and realms be shaken,  
 though his thunders make the world dissolve:  
 the Lord of Hosts is at our side,  
 the God of Jacob is our fortress.

Ps. xlvi. 1-7.

#### WEALTH CANNOT SAVE

Hear this, all ye nations,  
 listen, all ye inhabitants of the world,  
 low-born and high,  
 rich and poor, all of you.  
 My message will be wise and good,

a baffling truth on which I brood;  
and as I catch its meaning dim,  
I render on the lyre this hymn:

Why should I be afraid in evil times,  
when all around I behold treacherous foes,  
men who rely upon their riches,  
and boast of their abounding wealth?  
Why, none can buy himself off;  
not one can purchase for a price from God  
(soul's ransom is too dear)  
life that shall never end.

What! "Never die?" but die they must—  
men of sense have to die,  
stupid and senseless perish,  
leaving their wealth to others;  
their home eternal is the grave below,  
a dwelling where they must remain;  
they vanish from men's memory, although  
they claimed lands for their own.  
For all the splendour that they cherish,  
men pass, even as the beasts that perish.

Such is the fate of the self-satisfied,  
the end of all whose faith is in themselves;  
death shepherds them unchecked,  
driving them down to the world below;  
ere long their form and fashion waste away,  
and they abide within the world below.  
(But God can ransom me;  
he will release me from the grasp of death.)  
So fear not when a man grows rich,  
and when the splendour of his house increases;  
he can take nothing with him when he dies,  
his splendour will not follow him below.

Ps. xlix. 1-17.

#### GOD, MY SAVIOUR

O God, as thou art kind, have mercy upon me,  
in thy vast pity wipe out my offences,



wash me from every stain of guilt,  
and purge me from my sin.

Well do I know my offences;  
my sin is never out of mind.  
It is against thee I have sinned,  
I have done evil in thy sight.  
Yes, thou art just in thy charge,  
justified in thy sentence.

O God my saviour, save me from mortal sin;  
and my tongue shall praise thy faithfulness aloud.  
O thou Eternal, open thou my lips,  
till my mouth makes thy praises known.  
Thou carest not for sacrifice,  
thou wouldst not have burnt-offerings from me;  
God's sacrifice is a soul with its evil crushed:  
a heart broken with penitence, O God, never wilt thou despise.  
Ps. li. 1-4, 14-17.

#### LEAVE IT QUIETLY TO GOD

Leave it all quietly to God, my soul,  
my rescue comes from him alone;  
rock, rescue, refuge, he is all to me,  
never shall I be overthrown.

How long will you be threatening a man,  
you murderers all,  
as if he were a shaky fence,  
a tottering wall?

They plan to push me from my place,  
delighting in a crafty part;  
blessings are on their lips,  
and curses in their heart.

Leave it all quietly to God, my soul,  
my rescue comes from him alone;  
rock, rescue, refuge, he is all to me,  
never shall I be overthrown.

My safety and my honour rest on God;  
God is my strong rock and refuge.  
Always rely on him, my followers,  
pour out your prayers to him;  
God is a refuge for us.

The lower ranks are but a thing of naught,  
the upper ranks are only a delusion;  
weigh them, they prove to be  
lighter and slighter than a breath of air.  
Rely not on extortion,  
pride not yourselves on robbery;  
if wealth increases,  
set not your heart upon it.

There is one thing God has said;  
ay, twice have I heard him say it:  
that power belongs to God,  
and kindness, Lord, to thee;  
every man thou rewardest  
for whatever he has done.

Ps. lxii.

#### THE JOY OF HARVEST

Thou art good to the earth, giving water,  
enriching her greatly with rain  
from brimming streams divine;  
thou providest the grain  
by preparing her duly,  
watering her furrows well,  
soaking her ridges,  
softening her with showers,  
and blessing all her growth.  
Thou art crowning the year with thy goodness;  
rich stores drop where thou passest,  
the very pastures of the downs o'erflow,  
the hills wear girdles of joy,  
the meadows are clothed with flocks,  
the valleys covered with corn,  
shouting and singing for joy.

Ps. lxxv. 9-13.

## MAY ALL RACES PRAISE THEE

O God, bless us with thy favour,  
may thy face smile on us,  
that so thy purpose may be plain to men,  
thy saving power to every nation.  
O God, may the whole world praise thee,  
may all races praise thee,  
may the nations sing for joy;  
for thou rulest the world justly,  
thou guidest the nations on earth!  
O God, may the whole world praise thee,  
may all races praise thee!  
The land has yielded her harvest  
by the blessing of God, our God;  
bless us, O God, bless us,  
till men revere thee to the world's far end.

Ps. lxxvii.

## THOSE WHO LEAVE THEE ARE LOST

Yes, to the upright God is good,  
to hearts unstained!

I almost slipped,  
I nearly lost my footing,  
in anger at the godless and their arrogance,  
at the sight of their success.  
No pain is theirs,  
but sound, strong health;  
no part have they in human cares,  
no blows like other men.  
So they vaunt them in their pride,  
and flaunt them in rough insolence;  
vice oozes from their very soul,  
their minds are rank and riotous,  
their talk is mocking and malicious,  
and haughtily they lay their plots;  
lofty as heaven itself their speech,  
lording it over the world below.  
So people turn to follow them,  
and see no wrong in them,

thinking, "What does God care?  
How can the Almighty heed—when these,  
the godless, prosperously fare,  
thriving thus at their ease?"  
'Tis all in vain I kept my heart from stain,  
kept my life clean,  
when all day long blows fell on me,  
and every dawn brought me some chastening!

Yet, had I meant to utter this aloud,  
I had been faithless to thy family.  
So I thought of it, thinking to fathom it;  
but sorely did it trouble me,  
till I found out God's secret,  
viewing their latter end.  
Thou plantest them on slippery ground,  
thou hurlest them to ruin—  
laid low in a single moment,  
scared away, swept away,  
like a dream when one awakens,  
like phantoms despised by the day!

When my heart was sour,  
when I felt sore,  
I was a dull, stupid creature,  
no better than a brute before thee.  
Yet I am always beside thee;  
thou holdest my right hand,  
guiding me with thy counsel,  
leading me after thyself by the hand.  
Whom have I in heaven but thee?  
On earth I care for nothing else.  
Body and soul may fail,  
but God my strength is mine, my own for evermore.  
Those who leave thee are lost;  
all who are faithless to thee, thou destroyest.  
But to be near God is my bliss,  
to shelter with the Lord  
that I may tell of all thy works.

## THE COURTS OF THE ETERNAL

How dear thy dwelling is,  
O Lord of hosts!  
My soul has been panting, pining  
for the courts of the Eternal;  
now soul and body thrill with joy  
over the living God,  
over thine own altars,  
O Lord of hosts, my King, my God;  
the bird has found her home at last,  
a nest to lay her young!

Happy are they who live within thy house,  
praising thee all day long!  
Happy are they who, nerved by thee,  
set out on pilgrimage!  
When they pass through Weary-glen,  
fountains flow for their refreshing,  
blessings rain upon them;  
they are the stronger as they go,  
till God at last reveals himself in Zion.

Hear my prayer, O Lord of hosts,  
O God of Jacob, listen;  
God, our protector, look on us,  
welcome thy chosen to thy presence.  
Better a single day within thy courts  
than a thousand days outside!  
I would rather sit at the threshold of God's house  
than live inside the tents of worldly men.  
For God the Eternal is a sun and shield,  
favour and honour he bestows;  
he never denies bliss to the upright.  
O Lord of hosts,  
happy the man who trusts in thee!

Ps. lxxxiv.

## TEACH US TO COUNT OUR DAYS

Age after age, Lord, thou hast been our home;  
from all eternity thou hast been God,

ere ever hills were born,  
ere ever earth and world were made.  
Thou crumblest man away,  
summoning men back to the dust,  
thou to whom a thousand years  
are like the flight of yesterday,  
like an hour passing in the night.  
Year after year thou sowest men  
like grass that grows anew,  
that in the dawn is fresh and flourishing,  
then by twilight fades and withers.  
For under thine anger we perish,  
we sink in terror at thy wrath;  
thou dost expose our sins  
and layest our guilty secrets bare before thee;  
our days all droop under thy displeasure,  
our life is over like a sigh.  
Our life is seventy years at most,  
or eighty at the best,  
a span of toil and trouble,  
soon over, and we flit away.  
Yet who weighs the full sum of thy displeasure?  
Which of us dreads thine anger?  
Oh teach us so to count our days,  
that we may take it to heart.

Ps. xc. 1-12.

## THE DELIVERER

Happy the man who stays by the Most High in shelter,  
who lives under the shadow of Almighty God,  
who calls the Eternal "My refuge and my fortress,  
my God in whom I trust!"  
He saves you from the fowler's snare  
and from the deadly pit;  
he protects you with his pinions  
and hides you underneath his wings.

You need not fear the terrors of the night,  
nor arrows flying in the day;  
you need not fear plague stalking in the dark,  
nor sudden death at noon;

hundreds may fall beside you,  
 thousands at your right hand,  
 but the plague will never reach you,  
 safe shielded by his faithfulness.

You have only to look on and see  
 how evil men are punished;  
 but you have sheltered beside the Eternal,  
 and made the Most High God your home,  
 so no scathe can befall you,  
 no plague can approach your tent.  
 For he puts you under his angels' charge,  
 to guard you wherever you go,  
 to lift you in their hands  
 lest you trip over a stone;  
 you can walk over reptiles and cobras,  
 trampling on lions and on dragons.

"He clings to me, so I deliver him;  
 I set him safe, because he cares for me;  
 I will answer his cry and be with him in trouble,  
 delivering him and honouring him;  
 I will satisfy him with long life,  
 and let him see my saving care."

Ps. xci.

#### THE ETERNAL STANDS SUPREME

The Eternal is reigning, robed in majesty;  
 the Eternal is robed with a girdle of power.  
 Thou hast steadied and settled the world,  
 thy throne stands firm from of old,  
 thou art from all eternity.  
 The floods may storm, O thou Eternal,  
 the floods may storm aloud,  
 the floods may storm and thunder;  
 but high above the roaring billows,  
 high above the ocean breakers,  
 the Eternal stands supreme.  
 Thine own authority will never fail,  
 thy house will never lose its sanctity,  
 O thou Eternal One.

Ps. xciii.

## O FAMILIES OF NATIONS

Sing a new song to the Eternal,  
sing, all the earth, to the Eternal,  
sing to the Eternal, praise him,  
day after day tell of his saving aid;  
let the heathen hear his glory,  
let every nation know his wondrous deeds.  
For great is the Eternal, loudly to be praised,  
and to be feared above all gods;  
for all gods of the nations are mere idols,  
but the Eternal made the heavens;  
grandeur and majesty attend him,  
splendour and power are in his sanctuary.

Praise the Eternal, O families of the nations,  
praise the Eternal for his glory and his might!  
praise the Eternal for his own open glory,  
enter his courts with an offering,  
kneel before God in sacred vestments,  
tremble before him, all the earth.

Proclaim to pagans that the Eternal reigns;  
he has steadied and settled the world,  
he will rule the nations justly.

Let the skies be glad, let earth rejoice,  
let the sea and all within it thunder praise,  
let the land and all it holds exult,  
let all trees of the forest sing for joy  
at the Eternal's presence—for he comes,  
he comes to rule the earth,  
to rule the world with justice  
and the nations faithfully.

Ps. xcvi.

## KIND IS THE ETERNAL

Shout praise, all earth, to the Eternal,  
sacrifice gladly to the Eternal,  
enter his presence with songs of praise;  
confess that the Eternal, he is God,  
'tis he who made us, we are his,



the people whom he shepherds;  
enter his gates with thanksgiving,  
his courts with praise,  
give thanks and praise to him,  
for kind is the Eternal,  
his love will last for ever,  
his faithfulness from age to age.

#### THE SONG OF THE REDEEMED

Hallelujah!

“Give thanks to the Eternal!—he is good,  
his kindness never fails!”

Be this the song of the redeemed,  
redeemed by the Eternal from their foes,  
gathered from lands afar,  
from east and west, from north and south.

Some wandered in the lonely wilderness,  
they could not find a settled town;  
their soul was faint  
with hunger and with thirst.

They cried to the Eternal in their need,  
to save them from their evil plight,  
and straight he led them  
to a settled town.

Let them thank the Eternal for his kindness,  
and for the wonders that he does for men;  
he satisfies their longing thirst,  
and fills them in their hunger.

Some lay in darkness and in gloom,  
prisoners in chains and misery,  
because they had rebelled at God's commands  
and scorned what the Most High enjoined;  
hard labour crushed their spirit,  
and wearied out, forlorn,  
they cried to the Eternal in their need,  
to save them from their evil plight;  
he took them from the darkness and the gloom,  
he snapped their chains.

Let them thank the Eternal for his kindness,  
and for the wonders that he does for men;  
he breaks the gates of bronze,  
and shatters iron bars.

Some, weakened by their sinful ways,  
were sick and suffering through evildoing;  
they had a loathing for all food,  
were on the verge of death;  
they cried to the Eternal in their need,  
to save them from their evil plight;  
he sent his word to heal them and preserve their life.  
Let them thank the Eternal for his kindness,  
and for the wonders that he does for men;  
let them offer the sacrifice of thanksgiving,  
and joyfully recount what he has done.

Some crossed the sea in ships, trading in great waters;  
they saw what the Eternal does,  
his marvels in the deep.  
When the gale rose at his bidding,  
and the waves tossed with the storm,  
they soared to heaven, sank to the depth,  
their courage melting;  
they reeled and staggered like a drunken man,  
and were at their wit's end.  
They cried to the Eternal in their need,  
to save them from their evil plight;  
he stilled the storm to a whisper,  
till the waves were hushed—  
glad were they for the calm—  
and then he brought them to their longed-for haven.  
Let them thank the Eternal for his kindness,  
and for the wonders that he does for men;  
let them extol him, when the people meet,  
and praise him in the council of the sheikhs.

He turns streams into a desert,  
and fountains into dry land;  
he turns an oasis into a salt waste,  
to punish people for their sins.

He turns a desert into pools of water,  
and dry land into fountains,  
where he settles famished folk,  
to build a town for habitation,  
sowing fields and planting vineyards,  
gathering in their harvest;  
by his blessing they increase,  
and their herds never diminish.

He pours contempt on lords,  
and sets them in a pathless waste astray,  
till they grow few and faint  
under the weight of misery;  
but he lifts poor men from their woes,  
and makes their household like a fruitful flock.  
Good men rejoice to see this,  
wrongdoers are silenced.  
Let any wise man ponder it,  
and lay to heart how kind the Eternal is.

Ps. cvii.

## THE ETERNAL GUARDS YOU

I lift mine eyes to the mountains; ah, where is help to come  
from?

Help comes from the Eternal who made heaven and earth.

Never will he let you slip; he who guards you never sleeps:  
he who guards Israel will neither sleep nor slumber.

The Eternal guards you, sheltering you upon the right;  
the sun shall never hurt you in the day, nor the moon by night.

The Eternal will guard you from all harm, he will preserve your  
life;

he will protect you as you come and go, now and for evermore.

Ps. cxxi.

## THE ETERNAL HAS DONE GREAT THINGS

When the Eternal brought the exiles back to Sion,  
we were like men who dreamed;  
laughter filled our lips,

shouts of joy were on our tongues;  
the very heathen said,  
"The Eternal has done great things for them."  
Yes, great things he had done for us,  
and we rejoiced at it.

O thou Eternal, bring back now the rest of our exiles,  
to fill us up, like streams in the dry south.  
Those who are sowing in tears  
shall reap with shouts of joy;  
sadly they bear seed to the field,  
gladly they bear home the sheaves.

Ps. cxxvi.

#### THE FAITHFULNESS OF THE ETERNAL

The Eternal is gracious and pitiful,  
slow to be angry, very kind;  
the Eternal is good to all who look to him,  
and his compassion covers all that he has made.  
All whom thou hast made shall praise thee, O Eternal,  
thy faithful followers shall bless thee,  
telling of thy glorious kingdom, talking of thy might,  
letting men hear of thy mighty acts,  
of the glorious splendour of thy kingdom.  
Thy kingdom is an everlasting kingdom,  
and thy dominion lasts from age to age.

The Eternal is true to all his promises,  
and kind in all his dealings;  
the Eternal holds up any who are falling,  
and raises all who are bowed down.  
All thy creatures look to thee,  
for their food in season due,  
and from thine open hand  
they feast upon thy favour.  
Faithful in all his dealings is the Eternal,  
loving in all he does;  
the Eternal is near all who call on him,  
who call on him sincerely.

Ps. cxlv. 8-18.

## LET ALL THINGS PRAISE GOD

Hallelujah.

Praise the Eternal from the heavens,  
praise him in the heights,  
praise him, all his angels,  
praise him, all his hosts,  
praise him, sun and moon,  
praise him, all stars of light,  
praise him, heaven of heavens,  
ye waters higher than the heavens!  
Let them praise the Eternal's name;  
for he commanded and they were created,  
he fixed them fast for evermore,  
he set them boundaries they should never pass.

Praise the Eternal from the earth,  
ye depths of ocean and ye water-spouts,  
lightning and hail and snow and ice,  
storms carrying out his will,  
mountains and every hill,  
fruit-trees and every cedar,  
wild animals and every beast,  
crawling things, birds on the wing,  
kings of earth, every nation,  
princes and all authorities,  
young men and maidens too,  
old men and boys;  
let them praise the Eternal's name,  
for his name only is supreme;  
his majesty is above heaven and earth,  
and he has raised his people to high honour.  
To praise him is for all his faithful,  
for Israel, a folk pleasing to him.

Ps. cxlviii.

A TREASURY OF WISDOM

PROVERBS, ECCLESIASTES

## WISDOM THE SUPREME TREASURE

Is it not Wisdom calling,  
Knowledge raising her voice?  
On the high ground by the roadside,  
in the streets she takes her stand,  
by the gateways opening to the city,  
at the entries, she is crying out:  
"O men, I am calling to you,  
my appeal is to all men!  
O heedless souls, learn insight,  
O foolish folk, learn sense!  
Listen, for I have a weighty message,  
my lips open with right words,  
I utter what is true,  
false lips I loathe,  
all I say is honest,  
with nothing in it false or wrong;  
'tis all plain to a man of sense,  
and true for those who are intelligent.  
Choose instruction rather than silver,  
and knowledge rather than rare gold;  
for wisdom is better than rubies,  
no treasure is equal to her.  
What I yield is better than the best of gold,  
what I bring in is better than rare silver.  
I deal right fairly,  
justly do I act,  
enriching those who love me,  
and filling their stores full."

Prov. viii. 1-11, 19-21.

## GOODNESS IS TRUE WISDOM

Reverence for the Eternal is the first thing in knowledge,  
but the impious scorn sagacity and intelligence.

. . . . .

Never pride yourself on your own wisdom,  
revere the Eternal and draw back from sin.

. . . . .

My son, spurn not the Eternal's schooling,  
never be weary of his discipline;

his discipline is for the man he loves,  
he chastens any son whom he delights in.

. . . . .

Never refuse help to your neighbour,  
when you can render it;  
never say to him, "Go, and come again,  
I will have it to-morrow for you"—  
when you have it beside you!  
Never plot mischief against your neighbour  
as he lives near you unsuspecting.

. . . . .

Never envy a high-handed man,  
or choose his methods;  
for the Eternal loathes an evil man,  
the honest are the Eternal's friends.

. . . . .

The course of bad men lies through darkness dim,  
they cannot see what makes them stumble;  
the course of good men, like a ray of dawn,  
shines on and on to the full light of day.

. . . . .

Six things the Eternal hates,  
ay, seven he loathes:  
haughty eyes, a lying tongue,  
hands that shed innocent blood,  
a mind with crafty plans,  
feet eager to go mischief-making,  
a false witness who tells lies,  
and him who sows discord within his group.

. . . . .

He makes trouble who winks maliciously:  
a frank rebuke will make for peace.  
The talk of good men is a life-giving fountain:  
the talk of bad men overflows with harm.  
Hatred stirs up strife:  
love draws a veil over all wrongdoing.

. . . . .



'Tis the Eternal's blessing that brings wealth,  
and never does it bring trouble as well.  
The hopes of good men end in bliss:  
bad men lose what they look for.

A false balance is loathsome to the Eternal,  
but a proper weight is his delight.

When pride comes, disgrace comes too:  
modest men show good sense.  
A city is exalted by the success of the upright,  
and overthrown by the policy of knaves.

A kind man helps his own life:  
a cruel man harms himself.  
It is not real, what a bad man gains;  
but goodness yields a lasting profit.  
One gives away, and still he grows the richer:  
another keeps what he should give, and is the poorer.  
A liberal soul will be enriched,  
and he who waters will himself be watered.  
Life thrives like a tree on generosity,  
but grasping greed is death to men.  
A good-natured man has the goodwill of the Eternal,  
but He passes sentence on malicious men.  
A good man cares even for his beast,  
but the bad man has a cruel heart.

By sins of the lips bad men get into trouble:  
good men get out of trouble.  
A man reaps the result of all his words,  
and he must answer for his deeds.  
A reckless tongue wounds like a sword,  
but there is healing power in thoughtful words.  
Truth told endures:  
a lie lasts only for a little while.

Liars are loathsome to the Eternal,  
 but the sincere are a delight to him.  
 A man sins if he looks down on his neighbour;  
 but if he pities the poor, blessed is he.

Integrity exalts a nation:  
 evil brings any people low.

A mild reply turns wrath aside,  
 but a sharp word will stir up anger.

Sacrifice from evil men is loathsome to the Eternal,  
 but the prayers of upright men are his delight.

Better a little, with reverence for the Eternal,  
 than large wealth with worry.  
 Better a dish of vegetables, with love,  
 than the best beef served with hatred.  
 A man's ways seem all right to himself,  
 but the Eternal has the verdict on his life.  
 Better a little with honesty,  
 than a large income with injustice.  
 Pride ends in disaster;  
 haughtiness means a downfall.  
 Better be modest among poor folk  
 than divide plunder with the proud.

Kindly words are like a honeycomb,  
 both sweet and healthful.  
 A forbearing man is better than a fighting man;  
 he who controls himself is better than a conqueror.  
 Better a morsel of dry bread and peace  
 than a house full of banqueting and quarrels.  
 Only a base man listens to malicious words;  
 only the false attend to mischievous talk.  
 A man who mocks the unfortunate arraigns his Maker.

A rebuke sinks deeper into a man of sense  
than a hundred lashes into a fool.

A man slack at his work  
is as bad as a waster.

The thoughtful mind is eager to know more;  
the wise man longs to learn.

Better a poor man of honest life  
than a false man, for all his wealth.

Man's conscience is the lamp of the Eternal,  
flashing into his inmost soul.

Man's ways are always right in his own eyes,  
but the Eternal has the verdict on his life.  
Justice and fairness  
please the Eternal more than sacrifices.  
Haughty looks, a proud heart,  
showy splendour—it is all sin.  
A diligent soul will have plenty,  
but lazy creatures will all end in poverty.

Rich and poor stand side by side:  
it was the Eternal who made them all.

A cautious man sees danger and takes cover:  
a simpleton strolls on—and pays for it.  
On crooked courses men step into snares:  
a careful man avoids them.  
Never envy evil men,  
but always reverence the Eternal;

for something will yet come to you,  
your hope will not be lost.

. . . . .

He is a true friend  
who is honest with you:  
those who reprove shall prosper,  
good fortune shall be theirs.

. . . . .

Never give baseless evidence against your neighbour,  
never mislead men by what you say.  
Never think, "I will treat him as he treated me.  
I will pay back the man for what he did."  
Never be in a hurry to repeat  
something you may have seen;  
for what will you do, later on,  
when you are taxed with it?  
Talk the thing over with the other man,  
but never give away his secret;  
for some hearer may reproach you,  
to your lasting shame.

. . . . .

An angry man is pacified by forbearance,  
and gentle words abate his ire.  
If your enemy is hungry give him food,  
and give him water if he thirsts;  
for so you shall quench blazing passions,  
and the Eternal will reward you.

. . . . .

If a man is deaf to the orders of religion,  
his very prayer is loathsome to the Eternal.

Prov. i. 7; iii. 7, 11, 12, 27-29, 31, 32; iv. 18, 19; vi. 16-19; x. 10-12, 22, 28; xi. 1, 2, 11, 17, 18, 24, 25, 30; xii. 2, 10, 13, 14, 18, 19, 22; xiv. 21, 34; xv. 1, 8, 16, 17; xvi. 2, 8, 18, 19, 24, 32; xvii. 1, 4, 5, 10; xviii. 9, 15; xix. 1; xx. 27; xxi. 2-5; xxii. 2-5; xxiii. 17, 18; xxiv. 25, 26, 28, 29; xxv. 8-10, 15, 21, 22; xxviii. 9.

## THE SUM OF IT ALL

So man goes to his long, long home,  
and mourners pass along the street,  
on the day when the silver cord is snapped,  
and the golden lamp drops broken,  
when the pitcher breaks at the fountain,  
the wheel breaks at the cistern,  
when the dust returns to earth once more,  
and the spirit to God who gave it.

To sum it all up, in conclusion. Stand in awe of God, obey his orders: that is everything, for every man. For in judging all life's secrets, God will have every single thing before him, to decide whether it is good or evil.

Eccles. xii. 5-7, 13, 14.

THE INSPIRED TEACHERS OF ISRAEL

ISAIAH, JEREMIAH, LAMENTATIONS, EZEKIEL, DANIEL, HOSEA,  
AMOS, MICAH

### MY PEOPLE HAVE REBELLED

The revelations about Judah and Jerusalem which were made to Isaiah the son of Amoz during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

“Hear, O heavens, and listen, O earth”—  
it is the Eternal speaking—  
“I have reared, have brought up sons,  
and they have rebelled against me;  
a bullock knows its owner,  
an ass its master’s manger,  
but Israel does not care,  
my people never heeds me.”  
Ah sinful nation,  
folk whose guilt is heavy,  
ah race of wrongdoers,  
sons degenerate—  
they have abandoned the Eternal,  
and spurned the Majesty of Israel!  
Why will you earn fresh strokes,  
for holding on in your revolt?  
Your whole head is sick,  
your whole heart is diseased;  
from the sole of the foot to the head,  
no part is sound;  
nothing but bruises and gashes,  
and raw, bleeding wounds,  
unsqueezed, unbandaged,  
unsoftened with oil.  
Your land lies desolate,  
your towns are burned,  
and foreigners ravage your soil  
under your very eyes:  
Maiden Sion is left all alone,  
like a booth inside a vineyard,  
a shed in a cucumber field,  
a city beleaguered.  
Had not the Lord of hosts  
left us a few to survive  
we should have fared like Sodom,  
no better than Gomorrah.

Isa. i. 1-9.

## THE PARABLE OF THE VINEYARD

Let me sing of my Friend,  
sing a love-long of his vineyard:  
My Friend, he had a vineyard,  
on a fruitful slope:  
he dug it, cleared the stones away,  
he planted the pick of the vines,  
in it he built a watch-tower,  
and had a winepress hewn;  
then he looked for good grapes,  
and it bore him—wild grapes!  
“Now, dwellers in Jerusalem,  
now, men of Judah,  
pray judge between me  
and my vineyard.  
What more could have been done for it?  
What have I left undone?  
And when I looked for good grapes,  
why did it bear wild grapes?”

Let me tell you now  
what I will do to this my vineyard—  
tear it down till it is ruined,  
break the wall down till it lies trampled.  
I’ll make an end of it;  
unpruned, unweeded,  
it shall be overgrown with thorns and thistles,  
and I will bid the clouds drop no rain on it.”

The Eternal’s vineyard is the house of Israel,  
the men of Judah are his dear plantation:  
he looked for justice—and lo, bloodshed!  
for right—and lo, shrieks from the wronged!

. . . . .

Woe to men who add house to house,  
who join one field to another,  
till there is room for none but them  
in all the land!



The Lord of hosts has sworn to me,  
 "Many a mansion is to lie forlorn,  
 splendid and spacious and—empty!  
 For ten acres of vineyard shall yield but eight gallons,  
 and the harvest shall only be a tenth of what is sown."

Isa. v. 1-10.

#### HE WILL RULE FAIRLY

From the stump of Jesse a shoot shall rise,  
 and a scion from his roots shall flourish;  
 on him shall rest the spirit of the Eternal,  
 the spirit of wisdom and insight,  
 the spirit of counsel and strength,  
 the spirit that knows and reverences the Eternal.  
 He will not judge by appearances,  
 nor decide by hearsay,  
 but act with justice to the helpless  
 and decide fairly for the humble;  
 he will strike down the ruthless with his verdicts,  
 and slay the unjust with his sentences.  
 Justice shall gird him up for action,  
 he shall be belted with trustworthiness.

The wolf shall couch then with the lamb,  
 the leopard's lair shall be the kid's;  
 the lion shall eat straw like any ox,  
 wolf and lion shall graze side by side,  
 herded by a little child;  
 the cow and the bear shall be friends,  
 and their young lie down together;  
 the infant shall play at the hole of an asp,  
 with the baby's feet at the nest of a viper.  
 None shall injure, none shall kill,  
 anywhere on my sacred hill;  
 for the land shall be as full of the knowledge of the Eternal  
 as the ocean-bed is full of water. And the Scion of Jesse who is  
 to rally the peoples,  
 him shall the nations then consult,  
 and his seat shall be famous.

Isa. xi. 1-10.

## A LAND OF PEACE

One day a King shall reign in justice,  
with princes that rule uprightly,  
each like a shelter from a storm,  
a refuge from sore rain,  
like streams of water in a parchèd waste,  
like the shade of a cliff in a dry, weary plain.

Then eyes that see shall not be closed,  
and ears that hear shall listen;  
the hasty shall learn how to judge,  
and stammerers shall speak clearly;  
the impious shall be called no more "your honour,"  
and knaves no more be ranked as noblemen.

For the impious talks impiously,  
his mind is bent on evil,  
to do ungodly deeds  
and to malign the Eternal;  
he leaves hungry folk to starve,  
and stints the thirsty of their drink.

The knave has knavish ways,  
the villain is devising plans  
to ruin poor folk with his lies,  
though they are in the right;  
but noble are the noble's plans,  
and nobly does he make them good.

O women lolling at your ease,  
hear what I say!  
O daughters in your careless confidence,  
mark this my word!  
In little more than a year,  
you shall be shuddering, despite your confidence;  
for the vintage shall fail,  
and no fruit be gathered.

Then tremble, women at your ease,  
shudder, you careless creatures,

strip yourselves bare,  
with sackcloth round your waist,  
and beat your breasts in mourning  
for fair fields and fruitful vines,  
for the country of my people  
o'ergrown with thorny weeds,  
for all the country-houses,  
and the festive capital,  
the citadels forsaken,  
the busy towns abandoned,  
their high ground for all time  
an empty waste,  
where the wild ass shall roam,  
where flocks shall graze;  
for the forests shall be felled,  
and the capital laid low.

Yet one day from the heights of heaven  
a spirit shall breathe into us,  
till the downs grow like an orchard,  
and the orchard like a forest;  
then justice fills the very downs,  
and honesty the orchards,  
and justice brings us welfare,  
honesty renders us secure;  
my people shall have homes of peace,  
resting in houses undisturbed.  
Ah, happy folk, to sow land watered everywhere,  
and let your ass and ox range free!

Isa. xxxii.

#### GOD SHALL RESCUE HIS PEOPLE

Console my people, console them—  
'tis the voice of your God—  
speak to Jerusalem tenderly,  
proclaim to her  
that her hard days are ended,  
her guilt paid off,  
that she has received from the Eternal's hand  
full punishment for all her sins.

Hark! there is one calling, "Clear the way  
for the Eternal through the waste,  
level a highroad for our God  
across the desert:  
every valley must be filled up,  
every mountain and hill lowered,  
rough places smoothed,  
and ridges turned into a plain  
and the Eternal's glory shall be revealed  
before the eyes of all:  
such are the orders of the Eternal.

Up to the high hills,  
O herald of happiness to Sion!  
Raise your voice loudly,  
O herald of happiness to Jerusalem,  
raise it fearlessly,  
and tell the towns of Judah,  
'Here is your God!  
Here is the Eternal coming in power,  
maintaining mightily his cause!  
Here he is bringing what he has won,  
bringing what he has gained!  
For he feeds his flock like a shepherd,  
and gathers them in his arms,  
he is carrying the lambs in his bosom,  
and leading the ewes gently.' "

Hark, there is one calling, "Cry!"  
I ask, "What shall I cry?"  
This: that all men are grass,  
and all their glory like a flower in the field;  
grass withers and flowers fade,  
because the breath of the Eternal blows upon them;  
grass withers and flowers fade,  
but our God's promise stands for evermore.

Isa. xl. 1-11.

#### TO WHOM WILL YOU COMPARE ME?

Who ever measured the waters in the hollow of his hand,  
or ruled the skies off with a span,

or held the dust of earth inside a measure,  
or weighed the mountains in a pair of scales,  
the hills within a balance?  
Who ever moved the mind of the Eternal,  
or gave him lessons and advice?  
Who ever was called in to give him counsel?  
Who ever taught him how to act,  
or showed him what to do?  
Why, the nations are a mere drop in the bucket,  
no more to him than dust upon a balance!  
He lifts lands like a straw!

While he who carves an idol out of wood,  
chooses a tree that will not rot,  
then gets a clever carpenter  
to set him up an idol that will stand!  
Can you not understand, cannot you see?  
Were you not told this from the first,  
have you not grasped this, since the world began?—  
that He sits over the round earth, so high  
that its inhabitants look like grasshoppers;  
he spreads the skies out like a curtain,  
and stretches them like a tent.  
“To whom will you compare me, then,  
and equal me?” asks the Majestic One.  
Lift high your eyes, look up;  
who made these stars?  
he who marshals them in order,  
summoning each one by name.  
For fear of him, so mighty and so strong,  
not one fails to appear.

Why do you complain, O Jacob,  
why do you cry, O Israel,  
“My fate the Eternal never notices,  
my rights are unregarded by my God”?  
Come now! Do you not understand,  
have you not heard,  
that the Eternal is an everlasting God,  
the maker of the world from end to end?  
He never faints, never is weary,  
his insight is unsearchable;

into the weary he puts power,  
and adds new strength to the weak.  
Young men may faint and weary,  
the strong youths may give way,  
but those who wait for the Eternal shall renew their strength,  
they put out wings like eagles,  
they run and never weary,  
they walk and never faint.

Isa. xl. 12-15, 20-22, 25-31.

#### MY SERVANT ISRAEL

Listen to me, shores afar,  
distant races, hearken!  
The Eternal called me from my birth,  
singled me out from my mother's lap.  
He put a sharp edge on my words,  
and covered me safe with his hand;  
he made me a polished arrow,  
and stored me in his quiver,  
telling me, "You are my servant, Israel,  
by whom I will gain honour."  
So I gained honour in the Eternal's eyes,  
and my God was my strength.

I thought I had been labouring in vain,  
spending my strength for nothing;  
"But surely," said I, "the Eternal will do me justice,  
my God will see to my reward."  
And the Eternal who had formed me from my birth  
to serve him in restoring Jacob,  
in gathering Israel back to him,  
the Eternal now says, "'Tis too slight a service  
to set the clans of Jacob up again,  
and restore Israel's survivors;  
I now appoint you to bring light to the nations,  
that my salvation may reach the world's end."

Isa. xlix. 1-6.

#### THE ETERNAL HAS CONSOLED HIS PEOPLE

Look! 'tis the feet of a herald,  
hastening over the hills,

with glad, good news,  
with tidings of relief,  
calling aloud to Sion,  
"Your God reigns!"  
All your sentinels are shouting,  
in a triumph-song,  
for they see the Eternal face to face  
as he returns to Sion.  
Break into a song of praise,  
O ruins of Jerusalem;  
the Eternal has consoled his people,  
he has freed Jerusalem.

All nations have seen the Eternal bare  
his sacred arm for action,  
and all ends of the earth shall see  
how our God gains the victory . . .

Away, away from here;  
of things unclean keep clear.  
Leave the place, purify yourselves,  
to carry the Eternal's sacred vessels.  
Nor need you hurry forth,  
flying like fugitives,  
for the Eternal goes in front of you,  
and your rear-guard is Israel's God.

Isa. lii. 7-12.

#### THE SUFFERING SERVANT

"Who could have believed," they cry,  
"what we have heard?  
Whoever had the Eternal's power  
so revealed to them?  
Why, Israel of old grew like a sapling,  
like a shoot springing from dry soil;  
he had no beauty to attract our eyes,  
no charm to make us choose him—  
disfigured till he seemed a man no more,  
deformed out of the semblance of a man.

He was despised and shunned by men,  
a man of pain, who knew what sickness was;  
like one from whom men turn with shuddering,  
he was despised, we took no heed of him.  
And yet ours was the pain he bore,  
the sorrow he endured!  
We thought him suffering from a stroke  
at God's own hand;  
yet he was wounded because we had sinned,  
'twas our misdeeds that crushed him;  
'twas for our welfare that he was chastised,  
the blows that fell to him have brought us healing.  
Like sheep we had all gone astray,  
we had each taken his own way,  
and on him the Eternal laid  
the guilt of all of us.  
He was ill-treated, yet he bore it humbly,  
he never would complain,  
dumb as a sheep led to the slaughter,  
dumb as a ewe before the shearers.  
They did away with him unjustly;  
and who heeded how he fell,  
torn from the land of the living,  
struck down for sins of ours?  
They laid him in a felon's grave,  
and buried him with criminals,  
though he was guilty of no violence,  
nor had he uttered one false word.  
But the Eternal chose to vindicate his servant,  
rescuing his life from anguish;  
he let him prosper to the full,  
in a posterity with life prolonged."  
Yes, many shall hold my servant blameless,  
since 'twas their guilt he bore.  
Therefore shall he win victory,  
he shall succeed triumphantly,  
since he has shed his life-blood,  
and let himself be numbered among rebels,  
bearing the great world's sins,  
and interposing for rebellious men.



## MY WAYS ARE HIGHER THAN YOUR WAYS

Ah come, all ye that thirst, come to the waters,  
come, eat, O fainting souls!  
Buy food for nothing,  
wine and milk without money!  
Why spend your money on what is not food,  
your earnings on what never satisfies?  
Listen to me, oh listen, and you shall feed on good,  
and thrill over the finest fare.  
Hearken to me, come to me,  
listen and you shall revive;  
by an eternal compact I grant you  
the favours promised faithfully to David;  
for as I once made him a witness to the world,  
the leader and commander of the nations,  
so now shall you call foreign folk,  
and strangers shall come hurrying to you,  
all for the sake of your God the Eternal,  
of Israel's Majesty who has honored you.

Seek the Eternal while he may be found,  
call to him while he is near.  
Let guilty men give up their ways,  
and evil men their purposes;  
let them turn back to the Eternal,  
who will pity them,  
turn back to our God, for he  
will pardon them abundantly.  
For my plans are not like your plans,  
nor your ways like my ways—  
so the Eternal One declares;  
nay, as heaven is higher than the earth,  
so are my ways higher than your ways,  
and my plans than your plans.  
As rain and snow from heaven fall not in vain,  
but water earth until it yields  
seed for the sower, food for hungry men,  
so with the promise that has passed my lips:  
it falls not fruitless and in vain,

but works out what I will,  
and carries out my purpose.

Isa. lv. 1-11.

#### TRUE REPENTANCE

Is not this my chosen fast,  
the Lord, the Eternal, asks,  
to loosen all that fetters men unfairly,  
and to relax its grip,

to free poor debtors from their bonds,  
and break what binds them?  
It is to share your food with hungry men,  
and take the homeless to your home,  
to clothe the naked when you see them,  
and never turn from any fellow-creature.  
Then shall light dawn for you,  
with healing for your wounds;

you shall advance, your goodness in the van,  
and the Eternal's glory as your rear-guard;  
the Eternal will answer when you call,  
and, when you cry, he will say, 'Here am I!'

If you will do away with all oppression,  
with open scorn and words of malice,  
if you bestow your bread upon the hungry,  
and relieve men in misery,

then light shall dawn for you in darkness,  
your dull hour shall be bright as noon,  
and evermore shall the Eternal guide you,  
guarding you without fail;

he will refresh you in dry places,  
and renew your strength,  
till you are like a watered garden,  
like an oasis with a steadfast spring.

Isa. lviii. 6-11.

## GOOD NEWS FOR THE DOWNCAST

The Lord Eternal, he inspires me;  
for the Eternal has consecrated me,  
and sent me with good news for wretched men,  
to heal the broken-hearted,  
to tell prisoners they are free,  
to tell captives they are released  
to proclaim a year of the Eternal's favour,  
a day of our God's vengeance,  
to console all mourners,  
to give them coronals for coronachs,  
oil of joy for mourning robes,  
praise for plaintiveness;  
they shall be sturdy oaks of goodness,  
planted by the Eternal in his honour.

Isa. lxi. 1-3.

## REMEMBER NOT OUR GUILT

Oh for the heavens to rend, oh for thee to descend,  
till the very mountains shake before thee,  
like mere brushwood set ablaze,  
like water bubbling under fire—  
to let thy foes know what thou art,  
till the world trembles at thy presence,  
at thy dread actions, far beyond our dreams,  
far beyond all that men have ever heard of!

No ear has ever heard,  
no eye has ever seen,  
the mighty deeds that thou wilt do  
for those who look to thee.  
Oh for thy favour to those who live aright,  
who call to mind thine orders!  
But thou hast been wroth at our sins,  
wroth at our breach of faith.

We have become like men unclean,  
our goodness is a filthy rag,  
we fade like leaves,  
and our guilt sweeps us off;

none calls to thee,  
none rouses himself to take hold of thee;  
for thou hast turned thy face from us,  
and left us to our guilt.

Ah now, thou art our Father, O Eternal,  
thine own hands have made us all;  
we are but clay,  
thou art the potter.  
O thou Eternal, be not furious with us,  
remember not our guilt for ever;  
oh look down on us, we beseech thee,  
for we are all thy people.

Isa. lxiv. 1-9.

#### MY POWER SHALL BE TOLD AMONG THE NATIONS

Heaven is my throne, says the Eternal,  
my footstool is the earth.  
Where would you build a house for me,  
where would you rear me a home?

Such buildings I have made myself already,  
they are my own, says the Eternal.  
What I care for are humble, broken creatures,  
who stand in awe of all I say.

"The hour is near for summoning  
all nations and all races,  
to witness my display of might,  
a signal deed of dread.  
Those who survive my judgment I will send  
to far-off shores,  
to men who have not heard my name,  
nor ever seen my power.  
So shall my power be told among the nations,  
and they shall bring your kinsmen home,  
back to my sacred hill, back to Jerusalem,  
as their due offering to the Eternal,  
like offerings brought in vessels clean  
by Israelites to the Eternal's temple.

Some of these kinsmen I will make  
Levitical priests," says the Eternal.  
"For as the heavens and earth I make anew  
shall last before me," the Eternal promises,  
"so shall your name and race remain."

Isa. lvi. 1, 2, 18b-22.

### THE CALL OF JEREMIAH

This word from the Eternal came to me:

"Before I formed you in the womb, I chose you; ere ever you were born, I set you apart; I have appointed you a prophet to the nations."

Then I said,

"Ah, but, O Lord Eternal, I cannot speak,  
I am too young!"

But the Eternal said to me, "Say not, you are too young; to whomsoever I send you shall you go, and whatever I command you, shall you speak. Be not afraid at the sight of them, for I am with you to succour you." The Eternal said it. And then the Eternal put out his hand to touch my mouth: the Eternal said to me, "There! I have put my words into your mouth; here and now I give you authority over nations and kingdoms, to tear up, to break down, to shatter, to pull down, to build up and to plant."

Jer. i. 4-10.

### AMEND YOUR LIFE

The message that came to Jeremiah from the Eternal: Stand at the gate of the Eternal's house and make this proclamation there. "Listen to the Eternal's message, all you Judahites, who enter by these gates to worship the Eternal; here is what the Lord of hosts, the God of Israel, has to say. Amend your life and doings, that I may dwell among you in the temple here. Never rely on false phrases like, 'This is the Eternal's own temple, his very own temple, his very own temple!' If you really amend your life and doings, if you really see justice done between man and man, if you give up oppressing aliens, orphans, and widows, give up shedding innocent blood in this place and

following other gods to your own hurt, then I will allow you to remain in this place, in the land that I gave to your fathers for all time. You are relying on false phrases, to no profit. What? Steal, murder, commit adultery, perjure yourselves, sacrifice to Baal, wander after other, outside gods, and then come to present yourselves before me in this house, which belongs to me, thinking you are now quite safe—safe to go on with all these abominable practices! Do you take this house, my very own house, for a robbers' cave? I see you, the Eternal cries, I see you!

Go to my sacred shrine at Shilo, where at first I fixed my presence; look at what I did to it, on account of the wickedness of Israel my people! So now with you. Since you have done all this, since you would not listen when I spoke to you eagerly and earnestly, since you would not answer my call—as I did to Shilo, so will I do to my very own house here, the house on which you rest your confidence, the place that I gave to you and your fathers. And I will fling you out of my sight, as I flung out your kinsmen, the whole race of Ephraim.

Jer. vii. 1-15.

#### MY PEOPLE HAVE HEWN OUT LEAKY CISTERNS

The word of the Eternal came to me, bidding me go and proclaim this message from the Eternal in the hearing of Jerusalem:

“I remember your early devotion,  
the love of your bridal days,  
how through the wolds you followed me,  
through lands unsown;  
Israel was set apart for the Eternal,  
so dear to him, so sacred,  
that her spoilers were all punished;  
ill befell them.”

Listen to the Eternal's word, O house of Jacob and all families of the house of Israel:

“What did your fathers find wrong in me that they went far from me,  
went after empty idols and became empty themselves?  
They never said, ‘Where is the Eternal, who brought us up  
from Egypt's land,

who led us through the desert, through a land of steppes and holes,  
through a land of drought and darkness deep,  
a land where no one travels, no one dwells?"  
Yes, and I brought you to a garden-land, to eat the fruit and good things of it;  
but when you entered, you befouled my land and made my heritage abominable—  
the priests never asked, "Where is the Eternal?"  
those who handled the law cared nothing for me,  
the rulers rebelled against me,  
the prophets prophesied by Baal and sought useless idols.  
So I must still indict you, the Eternal says,  
and indict your children's children;  
cross to Cyprus and the west, and see,  
send east to the Arabs, and inquire—  
see if there ever was the like of this;  
has any nation ever changed its gods (gods that are no gods)?  
But my people have changed their Glory for a useless thing!  
Well may the heavens be appalled and shudder;  
for my people have done double wrong,  
they have forsaken me, the reservoir of fresh water,  
and hewn out cisterns for themselves,  
leaky cisterns that cannot hold any water!"

Jer. ii. 1-13.

#### MY PEOPLE DOES NOT HEED

Tell them that this is the Eternal's word:  
Does not a man get up when he has fallen?  
Do men not retrace their steps, after a wrong turning?  
Then why does this people persist,  
when they have taken a wrong turning?  
They stick fast to their falsehood,  
they will not retrace their steps.

I have listened and heard what they say;  
not a word of the truth!—  
not a man repenting of his sin,  
saying, "What have I done?"  
Everyone plunges ahead,  
like a cavalry charge!

The very stork of the air  
knows when to migrate;  
the dove, the swift, the crane,  
keep to the time of their coming;  
but my people never heed  
the Eternal's ruling.

Jer. viii. 4-7.

#### GOD KNOWS OUR THOUGHTS

Deep is a man's mind, deeper than all else,  
on evil bent;  
who can fathom it?  
"I the Eternal search the mind,  
I test the heart,  
rewarding every man as he has lived,  
and as his deeds deserve."

Jer. xvii. 9, 10.

#### AS CLAY IN THE HANDS OF THE POTTER

This message came to Jeremiah from the Eternal: "Go down to the potter's house, and there I will let you hear what I have to say." So I went down to the potter's house. He was at work with his wheel; and whenever any vessel he was making got spoiled in his hands, he re-moulded it to please himself, till he was satisfied.

Then the Eternal's word came to me, "O house of Israel, cannot I do to you as this potter does? Why, as the clay in the potter's hands, so you are in my hands. At one time I may speak of tearing up a nation or kingdom, breaking it down and destroying it; but if that nation turns from its evil, I will change my mind about the evil that I thought of inflicting upon it. Again, I may speak of building up a nation or kingdom, of planting it; but if that nation does evil in my sight by refusing to listen to my voice, then I will change my mind about the benefits which I meant to bestow upon it. So give the men of Judah and the citizens of Jerusalem this message from the Eternal: 'I am shaping a calamity for you and devising a plan against you; ah, turn every one of you from your evil courses, amend your life and work!' They will say, 'It is no use to talk; we mean to live as we choose, and follow, every man of us, our own evil, stubborn minds.'"

Jer. xviii. 1-12.



## THE PROPHET GROWS WEARY

Now when Pashhur, the son of the priest Immer, who was in charge of the Eternal's house, heard Jeremiah making this prophecy, Pashhur struck the prophet Jeremiah and put him in the stocks at the upper Gate of Benjamin, beside the house of the Eternal. Next day, when Pashhur released Jeremiah from the stocks, Jeremiah said to him, "The Eternal's name for you is not Pashhur but Terror; for this is what the Eternal says, 'I will make you a terror both to yourself and to all your friends; they shall fall by the sword of their enemies, while you look on. I will hand over all Judah to the king of Babylon, to be carried off in exile to Babylon and slain by the sword.'"

Eternal One, thou didst persuade me,  
and I let myself be persuaded!  
Thou wast too strong for me;  
I had to yield.  
Now all day long I am a laughing-stock;  
men all deride me.  
Whenever I speak, they mock,  
and they ill-treat me;  
for uttering the Eternal's word day after day,  
I am taunted and insulted.  
If I say, "I will not mention it,  
I will not speak in his name any more,"  
then I feel within me as it were  
a fire that burns my very being.  
I am tired of this,  
so tired I cannot bear it any longer.

Jer. xx. 1-4, 7-9.

## A JUST RULER SHALL ARISE

Woe to rulers who ruin and scatter  
the flock that was theirs to shepherd!  
This therefore is the Eternal's sentence  
on the rulers in charge of his flock:  
"You scattered my flock and drove them away,  
you took no care of them;  
so I will take good care to punish you  
for the evil you have done.

I will gather all that is left of my flock  
from every land where I have driven them,  
I will bring them back to their folds,  
and they shall be fruitful and multiply;  
over them I will put rulers,  
to shepherd them,  
and they shall be no longer scared  
or startled or dismayed.  
The day comes, the Eternal promises,  
when I raise up a true scion of David,  
to reign both royally and ably,  
to enforce law and justice in the land;  
under him Judah shall be safe,  
and Israel live secure,  
and this shall be his title,  
‘The Eternal our Champion.’

So the day will come, the Eternal declares, when men no longer say, ‘As surely as the Eternal lives, who brought the Israelites out of the land of Egypt!’ but, ‘As surely as the Eternal lives, who brought the descendants of the house of Israel from the north country!’—and from every country where I drove them; they shall dwell in their own land.”

Jer. xxiii. 1-8.

#### A PURPOSE OF WEAL NOT WOE

Here are the terms of the letter sent from Jerusalem by the prophet Jeremiah to the sheikhs in exile, to the priests, the prophets, and all the laity who had been carried off from Jerusalem to exile at Babylon by Nebuchadrezzar:

“This is the message of the Lord of hosts, the God of Israel, to all the exiles whom I have deported from Jerusalem to Babylon: ‘Build houses and live in them, plant gardens and eat their produce, marry wives and bring up families, get wives for your sons and husbands for your daughters, and multiply where you are—never let your numbers diminish. Do your best for the welfare of the country where I have sent you to be exiles; pray to the Eternal for it, since your welfare lies in its welfare.’ This is the message of the Lord of hosts, the God of Israel: ‘Never let

yourselves be deceived by the prophets and the seers among you, never listen to their dreams; for they are prophesying falsely to you in my name—I never sent them,' says the Eternal. This is what the Eternal says: 'As soon as Babylon's seventy years are over, I will visit you and carry out my promise to you, by bringing you back here. For I keep in mind my purpose for you, a purpose of weal, not of woe, to let you have hope for the future; pray to me, and I will answer you; seek me, and you shall find me; when you seek for me with all your heart, I will reveal myself to you,' says the Eternal."

Jer. xxix. 1, 4-14a.

#### THEY PERSECUTED THE PROPHETS

Jeremiah lay in the guard-house. But Shephatiah the son of Mattan, Gedaliah the son of Pashhur, Jehukal the son of Shelemiah, and Pashhur the son of Malchiah, had heard Jeremiah declaring in public that the Eternal said, "Anyone who remains in the city shall die by the sword or by famine or by plague, but anyone who surrenders to the Chaldeans shall live, escaping with his life."

So they took Jeremiah and put him into an underground cistern belonging to the royal prince Malchiah, below the guard-house, lowering him down with ropes; the cistern held no water, only mud, and Jeremiah sank in the mud.

However, an Ethiopian eunuch called Ebedmelek, belonging to the royal household, heard that they had put Jeremiah in the cistern. So Ebedmelek left the palace to find the king who was then seated as judge at the Benjamin-gate. "Your majesty," he said, "these men have treated the prophet Jeremiah foully; they have put him into a cistern, and he will die on the spot from starvation, for there is no food left in the city." Then the king ordered Ebedmelek to take three men and pull Jeremiah out of the cistern before he died. Ebedmelek took the men with him and went to the palace, where he got some torn, tattered rags out of a lumber-room below the treasury; these he lowered by ropes to Jeremiah in the cistern, saying, "Put them between your armpits and the ropes." Jeremiah did so. And they pulled him up by the ropes out of the cistern.

Jeremiah then stayed in the guard-house.

Jer. xxxviii. 1, 2, 6-13, 14a.

## WAIT IN SILENCE FOR THE ETERNAL

But I will call to mind,  
to give me hope,  
that the Eternal's love is lasting,  
and will never fail.  
"Fresh every morning is thy kindness,  
great is thy faithfulness!"

The Eternal is my allotted share, I say;  
therefore I will hope in him.  
The Eternal is good to those who wait for him,  
to a soul that seeks him.  
It is good to wait in silence  
for the help of the Eternal;  
it is good to bear without a word  
the rebuke of the Eternal;  
let a man sit alone in silence,  
since it is the Eternal's hand;  
let him lay his lips to the dust—  
there may be hope for him;  
let him offer his cheek to the striker,  
and suffer all man's taunts.

For the Lord will not always discard life;  
he wounds, but he has pity,  
so rich is his love;  
he is loth to pain or grieve  
the sons of men.  
When a whole people is taken prisoner  
and downtrodden,  
when a man is deprived of his rights,  
under the eyes of the Most High,  
when a man does not get justice—  
does the Lord not see it?  
Who can carry out his will,  
unless it is the Lord's order?  
Are not weal and woe alike  
decreed by the Most High?

Then why should mortal men complain,  
 when they are punished for their sins?  
 Let us scan and search our lives,  
 let us return to the Eternal,  
 lifting our hearts up with our hands  
 to God in heaven.

Lam. iii. 21-41.

### A VISION OF CREATIVE POWER

It was in the thirtieth year, on the fifth day of the fourth month, as I was among the exiles at the river Kēbar, that heaven opened and I saw visions of God. It was on the fifth day of the month, in the fifth year of king Jehoiakin's exile, that the word of the Eternal came to the priest Ezekiel the son of Buzi, in the land of the Chaldeans, at the river Kēbar. The hand of the Eternal was on me in a trance, and as I gazed, there was a storm-wind blowing from the north!—a huge cloud with fire flashing out of it, and with a sheen encircling it and issuing from it, the colour of amber. Out of it appeared the forms of four Creatures, and this was their appearance: they had the same form, each with four faces and four wings, with limbs straight and gleaming like burnished bronze, and with the soles of their feet rounded like the feet of calves. Under their wings, on the four sides of them, were human hands. As for their four faces and wings—their wings touched one another, and their faces never turned as they moved; each moved straight forward. As for the likeness of their faces—all four had in front the face of a man, on the right the face of a lion, on the left the face of a bull, and the face of an eagle at the back. Their wings were stretched out, one pair to touch the next Creature, the other pair to cover the body. Each moved straight forward; wherever the Spirit impelled them to go they went, never turning as they moved. Also, in the middle of the Creatures there was Something moving to and fro, like glowing coals, like torches, a fire that gleamed and flashed out lightning.

Ezek. i. 1-14.

### THE CALL OF EZEKIEL

Above the vault over their heads was the semblance of a throne, blue like a sapphire, and on the throne-like appearance there was the semblance of a human form; from the waist upwards I

saw Something glowing like amber or fire, from the waist downwards there was Something resembling fire, while all around there was a bright halo like the rainbow that appears in the clouds after rain. Such was the appearance of what resembled the Splendour of the Eternal.

When I saw it, I fell on my face; then I heard the voice of one speaking; he said to me, "Son of man, stand up and I will speak to you." As he spoke, the Spirit entered me and made me stand upon my feet. I heard him address me. "Son of man," he said, "I am sending you to the Israelites, to a rebellious race who have rebelled against me; they and their fathers have sinned against me down to this day. I am sending you to them, impudent and obstinate as they are, and you must tell them what the Eternal says."

Ezek. i. 26-ii. 4.

#### O ISRAEL, WHY WILL YOU DIE?

"Now, son of man, I have placed you as a sentinel for Israel; whenever you hear a word from my lips, warn them from me. When I tell the wicked, 'You must die,'—then, if you do not say a word of warning to the wicked to give up his evil course, he has to die for his iniquity, but I will hold you responsible. Yet if you warn the wicked to give up his evil course and if he will not give it up, he has to die for his iniquity, but you have saved yourself.

"Son of man, tell Israel: 'This is your cry, that "our transgressions and our sins press upon us, we are wasting away under them; how can we live?"' Tell them: 'By my life! says the Lord the Eternal, I have no desire for the death of the wicked, but for him to live by giving up his evil course. Give up your evil courses, give them up: O Israel, why will you die?' And tell your people this, O son of man: 'A good man's goodness shall not save him when he goes wrong: a wicked man's wickedness shall not ruin him when he gives up his wickedness; neither shall a good man's goodness keep him alive when he sins. When I tell the good man, "You shall live," and when he relies upon his goodness and commits iniquity, none of his good deeds shall be remembered, he shall die for the iniquity he has committed. And when I tell the wicked, "You shall die," and when he gives up his sins and does what is lawful and right, restoring the pledge deposited with him, refunding what he has robbed,

and following the rules that lead to life, then he shall certainly live, he shall not die; none of the sins he has committed shall be remembered against him; he has done what is lawful and right, he shall certainly live. Yet your people complain, "The Lord is not acting fairly!" It is they who are not acting fairly."

Ezek. xxxiii. 7-17.

#### WOE TO THE SHEPHERDS OF ISRAEL

This word from the Eternal also came to me: "Son of man, prophesy against the rulers of Israel, prophesy thus to these shepherds: 'Here is what the Lord the Eternal says: Woe to the shepherds of Israel who have fed none but themselves! Ought not shepherds to feed their flock? You have seized the milk, you have clothed yourselves with the wool, you have killed the fatlings, but you have not fed the flock. You never put strength into the weak, you never healed the sickly, you never bandaged the cripples, you never recovered those who had been driven away, you never looked for those who were lost, and you were rough to those who were strong. So my flock has been scattered because they had no shepherd, and it has been devoured by all the wild beasts. My flock strayed over all the uplands and over every high hill, scattered all over the face of the earth, with none to search for them, none to look for them.' Hear, then, what the Eternal has to say to you shepherds. 'By my life!' says the Lord the Eternal, 'since my flock has become the prey and food of every wild animal, because there was no one to shepherd them (for the shepherds cared nothing about my flock, but fed themselves instead of feeding my flock)'—hear then what the Lord the Eternal says, you shepherds—'I am against the shepherds, I will demand my flock back from them, I will stop them from tending my flock; no longer shall the shepherds feed themselves, I will rescue my flock from their greed, and no longer shall it be food for them.' For this is what the Lord the Eternal says: 'I myself, I will search for my flock and look for them. As a shepherd looks for his flock on the day when his sheep have been scattered, so will I search for my flock and bring them safe from all the places whither they have been scattered on a day of clouds and darkness. I myself will tend my flock, I will take them to their pasture,' says the Lord the Eternal."

Ezek. xxxiv. 1-12, 15.

## I WILL PUT MY SPIRIT WITHIN YOU

This word from the Eternal further came to me: "Son of man, when the Israelites lived in their own land, they polluted it with their practices; to me their practices were as loathsome as a woman's menstruous discharge; so I vented my fury upon them, for drenching my land with bloodshed and polluting it with their idols; I scattered them among the nations, till they were dispersed over the world; I punished them for their practices. But it lowered my sacred honour to have them scattered thus among the nations; for people sneered, 'These are the Eternal's people, and yet they are driven out of the land!' Now I had some concern for my sacred honour thus lowered by the dispersion of the Israelites.

So tell the Israelites that this is what the Lord the Eternal has to say: It is not for your sakes, O Israel, that I take action, but for the sake of my own sacred honour which has been lowered by your dispersion among the nations. I will uphold my high honour which has been lowered and degraded by you among the nations; and when I show them what I am, by my dealings with you, then, says the Lord the Eternal, the nations shall learn that I am the Eternal. For I am about to gather you out of the nations and collect you from all countries and bring you back to your own land; then I will pour clean water over you, cleansing you from all your impieties and purifying you from all your idols; I will give you a new nature, and I will put a new spirit into you, I will take away your hard nature and give you a nature that can be touched; I will put my own spirit within you, I will make you live by my laws, and you shall obey and observe my orders."

Ezek. xxxvi. 16-27.

## CAN THESE BONES LIVE?

The hand of the Eternal was laid upon me; he carried me off in the spirit and set me down in a valley. It was full of bones; he made me go all round them, and I saw that they were very many on the surface of the valley, and very dry. "Son of man," he said, "can these bones live?" "O Lord Eternal," I answered, "that is known only to thyself." He said to me, "Prophecy over these bones; say to them, 'O dry bones, listen to the word of the



Eternal.' The Lord the Eternal has this word for the bones: 'I will make the breath of life enter you, I will put sinews upon you and cover you with flesh, and put breath into you; so shall you live, and learn that I am the Eternal.'"

I prophesied as I was told. While I was prophesying, there was a sound of rattling; the bones came together, bone to bone, and, as I looked, there were sinews upon them! Flesh spread up over them, skin covered them, but there was no breath in them. So he said to me, "Prophecy to the wind, son of man, give the wind these orders from the Lord the Eternal: 'Come from the four ends of the earth, O breath, and breathe life into these corpses.'"

I prophesied as I was told, and the breath did enter into them; they came to life and stood upon their feet, a mighty host of them. "Son of man," he said to me, "these bones are the whole community of Israel. They cry, 'Our bones are dry, our hope is gone, we are undone!' Prophecy therefore to them, tell them this word from the Lord the Eternal: 'O my people, I will open your graves and bring you out of your graves, back to the land of Israel. You shall be sure that I am the Eternal, after I have opened your graves and raised you from your graves, O my people. I will put my spirit into you, and you shall live, and I will restore you to your own land; it will teach you that I the Eternal have said it and done it—says the Eternal.'"

Ezek. xxxvii. 1-14.

#### HIGH THINKING AND PLAIN LIVING

In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon went and besieged Jerusalem; and, as the Eternal allowed Jehoiakim king of Judah to fall into his hands with some of the vessels belonging to the house of God, he brought the captives into the land of Shinar and put the vessels into the treasury of his god. The king told Ashpēnaz the master of his eunuchs to introduce into the palace some of the Israelites who belonged to the royal family and the nobility, youths who had no bodily blemish, who were good-looking, intelligent in all branches of knowledge, adepts in learning, accomplished scholars, and competent to take their place in the king's palace; they were to be taught the literature and the language of the Chaldeans. The king assigned them a daily share

of the delicacies he ate and of the wine he drank. For three years they were to be trained, and at the end of that period they were to attend upon the king.

Among these were Daniel, Hananiah, Mishael, and Azariah, from Judah. These were renamed by the governor of the eunuchs; he called Daniel Belteshazzar, Hananiah Shadrak, Mishael Meshak, and Azariah Abednēgo. Daniel, however, did not intend to be contaminated with the king's food or with the wine he drank; so he asked the governor of the eunuchs that he might not contaminate himself. Now God had made Daniel win favour and pity from the governor of the eunuchs. So the governor of the eunuchs said to Daniel, "My lord the king has ordered your meat and drink, and I am afraid of his noticing that you are in poorer condition than the youths who are of your own age. You would make me risk my life with the king." But Daniel said to his guardian, whom the governor of the eunuchs had put in charge of Daniel, Hananiah, Mishael, and Azariah, "Try your servants for ten days, I pray you. Let us have vegetables to eat and water to drink, and then examine our condition and that of the youths who eat the king's fare: see how we stand, and treat your servants accordingly." So he agreed to this request of theirs, and tried them for ten days. At the end of ten days they did seem in better condition and stouter than all the youths who ate the king's fare. So the guardian took away their meat and the wine they were to drink, and let them have vegetables.

To these four youths God granted knowledge and skill in all literature and science, and Daniel especially became an adept in all the lore of visions and dreams. So, at the end of the period fixed by the king for their introduction, when the governor of the eunuchs brought them into the presence of Nebuchadnezzar, and the king conversed with them, he found none of them like Daniel, Hananiah, Mishael, and Azariah. They became his personal attendants, and on every point of science and knowledge about which the king put questions to them, he found them ten times better than all the magicians and enchanters in all his realm.

Daniel lived on into the first year of king Cyrus.

## THERE IS A GOD ABLE TO SAVE US

King Nebuchadnezzar once made a golden image, ninety feet high and nine feet broad, which he erected on the plain of Dura in the province of Babylon. Then king Nebuchadnezzar sent and summoned the satraps, the prefects, the governors, the councillors, the judges, the treasurers, the authorities, and all the officials of the provinces, to come to the dedication of the image which king Nebuchadnezzar had erected. And when the satraps, the prefects, the governors, the councillors, the judges, the treasurers, the authorities, and all the officials of the provinces, had gathered to the dedication of the image which king Nebuchadnezzar had erected, standing in front of the image which Nebuchadnezzar had erected, the herald shouted, "O races, nations, folk of every tongue, your orders are, whenever you hear all the music of the horn, the pipe, the lyre, the harp, the lute, and the bagpipes, you must fall down and bow before the golden image which king Nebuchadnezzar has erected: anyone who does not fall down and bow shall instantly be flung into a burning furnace." So, whenever the people heard the sound of the horn, the pipe, the lyre, the harp, the lute, and all the rest of the music, all races, nations, and folk of every tongue, fell down and bowed before the golden image which king Nebuchadnezzar had erected.

Whereupon some diviners came forward with a malicious accusation against the Jews. They said to king Nebuchadnezzar, "O king, live for ever! You have decreed, O king, that every man who hears the sound of the horn, the pipe, the lyre, the harp, the lute, the bagpipes, and all the rest of the music, must fall down and bow before the golden image, and that anyone who does not fall down and bow shall be flung into a burning furnace. Now there are some Jews whom you have put in charge of the business of the province of Babylon, Shadrak, Meshak, Abednēgo; these men have paid no heed to you, O king; they do not serve your gods, and they do not bow before the golden image which you have erected."

In rage and fury Nebuchadnezzar ordered Shadrak, Meshak, and Abednēgo to be brought. And when they were brought before the king, Nebuchadnezzar said to them, "Is this true, Shadrak, Meshak, and Abednēgo? Do you not serve my god? do you not bow before the golden image which I have erected? If you

are ready, whenever you hear the sound of the horn, the pipe, the lyre, the harp, the lute, the bagpipes, and all the rest of the music, ready to fall down and bow before the image I have made, well and good; but if you will not bow down, you shall instantly be flung into a burning furnace. And where is the god who can save you from my power?" Shadrak, Meshak, and Abednēgo answered the king, "O Nebuchadnezzar, we need not say a word in answer to that question. There is a God able to save us, the God whom we serve, able to save us from the burning furnace and from your power, O king. But even if he does not, understand this, O king, we will not serve your gods, and we will not bow down before the golden image which you have erected."

At this, Nebuchadnezzar was filled with fury, his face was distorted with rage, against Shadrak, Meshak, and Abednēgo; he gave orders that the furnace should be heated seven times as hot as usual, and ordered some powerful soldiers to bind Shadrak, Meshak, and Abednēgo, and fling them into the burning furnace. They were bound in their mantles, their trousers, their turbans, and their other clothes, and flung into the burning furnace; indeed, so urgent were the king's orders and so hot was the furnace, that the flames killed the men who lifted Shadrak, Meshak, and Abednēgo. But Shadrak, Meshak, and Abednēgo, the three of them, dropped bound into the middle of the burning furnace.

Then king Nebuchadnezzar became alarmed. He started up hurriedly and asked his ministers of state, "Was it not three men that we flung bound into the middle of the fire?" They answered the king, "That is so, O king." And he replied, "But I see four men quite free, walking in the middle of the fire, unscathed! The appearance of the fourth is like an angel!"

So Nebuchadnezzar went towards the door of the burning furnace, calling, "Shadrak, Meshak, and Abednēgo, you servants of the Most High God, come out, come here!" So Shadrak, Meshak, and Abednēgo came out of the fire; and when the satraps, the prefects, the governors, and the king's ministers of state gathered round, they saw that the fire had had no effect upon their bodies, their hair had not been singed, their mantles had not been damaged, and there was no smell of burning about them. Nebuchadnezzar said, "Blessed be the God of Shadrak, Meshak, and Abednēgo! He has sent his angel to save his serv-

ants who trusted in him, who frustrated the king's word and surrendered their bodies to avoid serving or bowing before any god except their own God. Hence I pass a decree that any race or nation or folk of any tongue which says a word against the God of Shadrak, Meshak, and Abednēgo, shall be torn limb from limb, and their houses shall be made a dunghill; for there is no other god who is able to save in this way." Then the king promoted Shadrak, Meshak, and Abednēgo in the province of Babylon.

Dan. iii.

### THE WRITING ON THE WALL

King Belshazzar gave a great banquet to a thousand of his lords. He was drinking his wine in front of the thousand of them, when, carried away by the wine, Belshazzar gave orders for the gold and silver vessels removed from the temple at Jerusalem by his father Nebuchadnezzar, to be brought in, so that the king and his lords, his consorts and his concubines, might drink out of them. The gold and silver vessels which had been removed from the temple of God's house at Jerusalem were then brought, and the king and his lords, his consorts and his concubines, drank out of them; they drank their wine and praised their gods of gold and silver, bronze, iron, wood, and stone.

That very hour, the fingers of a man's hand appeared, writing on the plaster of the royal palace, opposite the lamp-stand. The king saw the palm of the hand as it wrote, and the king's fresh colour paled, his thoughts alarmed him, the muscles of his thighs relaxed, and his knees struck one against another.

Then the king cried aloud for the enchanters, the diviners, and the astrologers to be brought in. The king declared to the sages of Babylon, "Whoever reads this writing and tells me the meaning of it, shall be robed in purple and wear a golden chain round his neck and rank as third within the realm." But not one of all the king's sages could read the writing or explain the meaning of it to the king.

At this king Belshazzar was greatly alarmed, his colour paled, and his lords were at their wits' end. Then, at the cries of the king and his lords, the queen-mother came into the banqueting-hall; the queen-mother said, "O king, live for ever! Let not your thoughts alarm you, let not your colour go; within your realm there is a man in whom is the spirit of the gods divine. In the

days of your father, light and learning and wisdom like the wisdom of the gods themselves were found in him, so that king Nebuchadnezzar, your father, himself made him master of the magicians, enchanters, diviners, and astrologers, since rare ability, knowledge, learning, the power of interpreting dreams and solving riddles and reversing spells, were found in this very Daniel, whom the king named Belteshazzar. Let Daniel be called, and he will explain the meaning of this."

Then Daniel was brought into the king's presence. The king said to Daniel, "So you are the Daniel belonging to the exiles of Judah whom the king my father brought from Judah? I hear that the spirit of the gods themselves is in you, and that light and learning and rare wisdom are to be found in you. Well now, the sages, the enchanters, have been brought into my presence to read this writing and to let me hear the meaning of it, but they could not explain its meaning. However, I hear that you can explain things and reverse spells. Now, if you can read this writing and let me hear the meaning of it, you shall wear a purple robe and a golden chain round your neck, and you shall rank third within the realm."

Then Daniel made answer to the king: "Keep your gifts for yourself, and give your rewards to someone else! However, I will read the writing to the king and let him hear the meaning of it. O king, the Most High God gave Nebuchadnezzar your father the realm with its greatness and glory and majesty, and, owing to the greatness he bestowed upon him, all races, nations, and folk of every tongue trembled in fear of him, for he killed whom he pleased and spared whom he pleased, he raised whom he pleased and put down whom he pleased. But when his mind became proud, when his spirit became defiant, so that he bore himself haughtily, he was deposed from his royal throne and deprived of his glory; he was driven away from human beings, his mind was made like the mind of an animal, and his dwelling was with the beasts; he ate grass like cattle and his body was drenched with the dews of heaven, till he learned that the Most High God rules over the realm of men and that he sets over it anyone whom he chooses. Yet you his son, O Belshazzar, have not humbled yourself, though you knew all this; you uplifted yourself against the Lord of heaven, by having the vessels of his house brought in before you, and from them you and your lords, your consorts and your concubines, have drunk

wine, praising gods of silver and gold, bronze, iron, wood, and stone, which can neither see nor hear nor understand; you have not glorified the God who holds in his own power your breath of life and all your destiny. Hence the palm of the hand was sent from his presence, and this writing was inscribed. This is the inscription:

*Menê, Tekêl, Perês.*

The meaning of it is: *Menê* (numbered), God has numbered the days of your kingdom and ended it; *Tekêl* (weighed), you are weighed in the scales and found wanting; *Perês* (divided), your kingdom is divided up and assigned to the Medes and the Persians."

Then, by order of Belshazzar, Daniel was robed in purple, a chain of gold was hung round his neck, and proclamation was made that he was to rank as third within the realm. That very night Belshazzar the Chaldean king was killed, and Darius the Mede received the kingdom, he being about sixty-two years of age.

Dan. v.

#### COME BACK TO YOUR GOD

Come back to your God, O Israel,  
for your faults have made you fall.  
Take words, as you come back to the Eternal,  
saying to him:  
"All our iniquities forgive,  
and grant us now thy favour;  
let us bring thee flocks of the fold—  
for in thee the forlorn finds pity.  
Assyria never can save us;  
we will not take to war-horses for aid,  
and we will say no more 'My God'  
to what our hands have made."

I will heal them from their hurt of sin,  
freely will I love them,  
now mine anger has turned from them.  
I will be like dew to Israel;  
he shall blossom like a lily,  
and strike roots down like a poplar;

his branches shall spread out,  
his leaves fresh as an olive's,  
his scent like scent of incense.  
Once more shall they live underneath my shadow,  
well-watered as a garden,  
flourishing like a vine,  
and fragrant as Lebànon's wine.

Hos. xiv. 1-7.

### I HATE YOUR FESTIVALS

Go to Bethel, go on with your sins!  
pile sin on sin at Gilgal!  
ay, sacrifice in the morning,  
and every third day pay your tithes,  
burn your dough as a thank-offering,  
announce your freewill gifts—  
oh, make them public,  
for you love that, you Israelites!

Your sacred festivals? I hate them, scorn them;  
your sacrifices? I will not smell their smoke;  
you offer me your gifts? I will not take them;  
you offer fatted cattle? I will not look at them.  
No more of your hymns for me!  
I will not listen to your lutes.  
No, let justice well up like fresh water,  
let honesty roll in full tide.  
Was it sacrifice and offering you brought me,  
all the forty years within the desert, Israel?

Amos iv. 4, 5; v. 21-25.

### SWORDS SHALL BE BEATEN INTO PLOUGHSHARES

In after days it shall be  
that the Eternal's hill shall rise,  
towering over every hill,  
and higher than the heights.  
Nations shall stream to it,  
and many a people shall exclaim,  
"Come, let us go to the Eternal's hill,  
to the house of Jacob's God,  
that he may instruct us in his ways,



to walk upon his paths."  
For instruction comes from Sion,  
and from Jerusalem the Eternal's word.  
He will decide disputes of many races,  
and arbitrate between strong foreign powers,  
till swords are beaten into ploughshares,  
spears into pruning-hooks;  
no nation draws the sword against another,  
no longer shall men learn to fight,  
but live each underneath his vine  
and underneath his fig-tree,  
in terror of no one:  
for so the lips of the Lord of hosts decree.

Mic. iv. 1-4.

THE DESIRE OF ALL NATIONS

MATTHEW, MARK, LUKE, JOHN

## THE ANNUNCIATION

The birth of Jesus Christ came about thus. His mother Mary was betrothed to Joseph, but before they came together she was discovered to be pregnant by the holy Spirit. As Joseph her husband was a just man and unwilling to disgrace her, he resolved to divorce her secretly; but after he had planned this, there appeared an angel of the Lord to him in a dream, saying, "Joseph, son of David, fear not to take Mary your wife home, for what is begotten in her comes from the holy Spirit. She will bear a son, and you are to call him 'Jesus,' for he will save his people from their sins." All this happened for the fulfilment of what the Lord had spoken by the prophet:

*The maiden will conceive and bear a son,  
and his name is to be called Immanuel*

(which may be translated, *God is with us*). So on waking from sleep Joseph did as the angel of the Lord had commanded him; he took his wife home, but he did not live with her as a husband till she bore a son, whom he called Jesus.

Matt. i. 18-25.

## THE BIRTH OF JESUS

Now in those days an edict was issued by Cæsar Augustus for a census of the whole world. (This was the first census, and it took place when Quirinius was governor of Syria.) So everyone went to be registered, each at his own town; and as Joseph belonged to the house and family of David, he went up from Galilee to Judæa, from the town of Nazaret to David's town called Bethlehem, to be registered along with Mary his wife. She was pregnant, and while they were there, the days elapsed for her delivery; she gave birth to her first-born son, and as there was no room for them inside the khan, she wrapped him up and laid him in a stall for cattle.

There were some shepherds in the district, out in the fields keeping guard over their flocks by night; and an angel of the Lord flashed upon them, the glory of the Lord shone all round them. They were terribly afraid, but the angel said to them, "Have no fear. This is good news I am bringing you, news of a great joy that is meant for all the people. To-day you have a saviour born in the town of David, the Lord messiah. And here is a proof for you: you will find a baby wrapped up and lying in

a stall for cattle." Then a host of heaven's army suddenly appeared beside the angel, extolling God and saying,

"Glory to God in high heaven,  
and peace on earth for men whom he favours!"

Now when the angels had left them and gone away to heaven, the shepherds said to one another, "Let us be off to Bethlehem to see this thing that the Lord has told us of." So they made haste and discovered Mary and Joseph and the baby lying in the stall for cattle. When they saw this, they told people of the word which had been spoken to them about the child; all who heard it were astonished at the story of the shepherds, and, as for Mary, she treasured it all up and mused upon it. Then the shepherds went away back, glorifying and extolling God for all that they had heard and seen—as they had been told they would.

Luke ii. 1-20.

#### THE VISIT OF THE WISE MEN

Now when Jesus was born at Bethlehem, belonging to Judæa, in the days of king Herod, magicians from the East arrived at Jerusalem, asking, "Where is the newly-born king of the Jews? We saw his star when it rose, and we have come to worship him." The news of this troubled king Herod and all Jerusalem as well; so he gathered all the high priests and scribes of the people and made inquiries of them about where the messiah was to be born. They told him, "In Bethlehem belonging to Judæa: for thus it is written by the prophet:

*And you Bethlehem, in Judah's land,  
you are not least among the rulers of Judah:  
For from you shall a ruler come,  
who is to shepherd Israel my people."*

Then Herod summoned the magicians in secret and ascertained from them the time of the star's appearance. He also sent them to Bethlehem, telling them, "Go and make a careful search for the child, and when you have found him report to me, so that I may go and worship him too." The magicians listened to the king and then went their way. And the star they had seen rise went in front of them till it stopped over the place where the child was. When they caught sight of the star, they were

intensely glad; on reaching the house they saw the child with his mother Mary, they fell down to worship him, and opening their caskets they offered him gifts of gold and frankincense and myrrh. Then, as they had been divinely warned in a dream not to return to Herod, they went back to their own country by a different road.

After they had gone, there appeared an angel of the Lord to Joseph in a dream, saying, "Rise, take the child and his mother and flee to Egypt; stay there till I tell you. For Herod is going to search for the child and destroy him." So he got up, took the child and his mother by night, and went off to Egypt, where he stayed until the death of Herod. This was to fulfil what the Lord had said by the prophet: *I called my Son from Egypt.*

Then Herod saw that the magicians had trifled with him, and he was furiously angry; he sent and slew all the male children in Bethlehem and in all the neighbourhood who were two years old or under, calculating by the time he had ascertained from the magicians. Then the saying was fulfilled which had been uttered by the prophet Jeremiah:

*A cry was heard in Rama,  
weeping and sore lamentation—  
Rachel weeping for her children,  
and inconsolable because they are no more.*

But when Herod died, there appeared an angel of the Lord in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." So he rose, took the child and his mother and went to the land of Israel; but, on hearing that Archelaus reigned over Judæa in place of his father Herod, he was afraid to go there and, by a divine injunction in a dream, withdrew to the region of Galilee. He went and settled in a town called Nazaret, so that what had been said by the prophets might be fulfilled: "He shall be called a Nazarene."

Matt. ii.

### THE BOY JESUS

And the child grew and became strong; he was filled with wisdom, and the favour of God was on him. Every year his parents used to travel to Jerusalem at the passover festival; and when he was twelve years old, they went up as usual to the festival.

After spending the full number of days they came back, but the boy Jesus stayed behind in Jerusalem. His parents did not know of this; they supposed he was in the caravan, and travelled on for a day, searching for him among their kinsfolk and acquaintances. Then, as they failed to find him, they went back to Jerusalem in search for him. Three days later, they found him in the temple, seated among the teachers, listening to them and asking them questions, till all his hearers were amazed at the intelligence of his own answers. When his parents saw him, they were astounded, and his mother said to him, "My son, why have you behaved like this to us? Here have your father and I been looking for you anxiously!" "Why did you look for me?" he said. "Did you not know I had to be at my Father's house?" But they did not understand what he said. Then he went down along with them to Nazaret, and did as they told him. His mother treasured up everything in her heart. And Jesus *increased* in wisdom and in stature, and *in favour with God and man*.

Luke ii. 40-52.

### JOHN PREACHES REPENTANCE

In those days John the Baptist came on the scene, preaching in the desert of Judæa, "Repent, the Reign of heaven is near." (This was the man spoken of by the prophet Isaiah:

*The voice of one who cries in the desert,  
"Make the way ready for the Lord,  
level the paths for him.")*

This John had his clothes made of camel's hair, with a leather girdle round his loins; his food was locusts and wild honey. Then Jerusalem and the whole of Judæa and all the Jordan-district went out to him and got baptized by him in the Jordan, confessing their sins. But when he noticed a number of the Pharisees and Sadducees coming for his baptism, he said to them, "You brood of vipers, who told you to flee from the coming Wrath? Now, produce fruit that answers to your repentance, instead of presuming to say to yourselves, 'We have a father in Abraham.' I tell you, God can raise up children for Abraham from these stones! The axe is lying all ready at the root of the trees; any tree that is not producing good fruit will be cut down and thrown into the fire.

I baptize you with water for repentance,  
 but he who is coming after me is mightier,  
 and I am not fit even to remove his sandals;  
 he will baptize you with the holy Spirit and fire.  
 His winnowing-fan is in his hand,  
 he will clean out his threshing-floor,  
 his wheat he will gather into the granary,  
 but the straw he will burn with fire unquenchable."

Matt. iii. 1-12.

### JOHN THE BAPTIST'S TESTIMONY

Now here is John's testimony. When the Jews of Jerusalem despatched priests and Levites to ask him, "Who are you?" he frankly confessed—he did not deny it, he frankly confessed, "I am not the Christ." They asked him, "Then what are you? Elijah?" He said, "I am not." "Are you the Prophet?" "No," he answered. "Then who are you?" they said; "tell us, so that we can give some answer to those who sent us. What have you to say for yourself?" He said, "I am

*the voice of one who cries in the desert,  
 'level the way for the Lord'—*

as the prophet Isaiah said." Now some Pharisees had been sent to him; so they asked him, saying, "Then why are you baptizing people, if you are neither the Christ nor Elijah nor the Prophet?" "I am baptizing with water," John replied, "but my successor is among you, One whom you do not recognize, and I am not fit to untie the string of his sandal." This took place at Bethany on the opposite side of the Jordan, where John was baptizing.

Next day he observed Jesus coming towards him and exclaimed, "Look, there is the lamb of God, who is to remove the sin of the world! That is he of whom I said, 'The man who is to succeed me has taken precedence of me, for he preceded me.' I myself did not recognize him; I only came to baptize with water, in order that he might be disclosed to Israel."

John bore this testimony also: "I saw the Spirit descend like a dove from heaven and rest on him; I myself did not recognize him, but He who sent me to baptize with water told me, 'He on whom you see the Spirit descending and resting, that is he who

baptizes with the holy Spirit.' Now I did see it, and I do testify that he is the Son of God."

John i. 19-34.

#### THE BAPTISM OF JESUS

Then Jesus came on the scene from Galilee, to be baptized by John at the Jordan. John tried to prevent him; "I need to be baptized by you," he said, "and you come to me!" But Jesus answered him, "Come now, this is how we should fulfil all our duty to God." Then John gave in to him. Now when Jesus had been baptized, the moment he rose out of the water, the heavens opened and he saw the Spirit of God coming down like a dove upon him. And a voice from heaven said,

"This is my Son, the Beloved,  
in him is my delight."

Matt. iii. 13-17.

#### THE FIRST DISCIPLES

Next day again John was standing with two of his disciples; he gazed at Jesus as he walked about, and said, "Look, there is the lamb of God!" The two disciples heard what he said and went after Jesus. Now Jesus turned, and when he observed them coming after him, he asked them, "What do you want?" They replied, "Rabbi" (which may be translated, 'teacher'), "where are you staying?" He said to them, "Come and see." So they went and saw where he stayed, and stayed with him the rest of that day—it was then about four in the afternoon. One of the two men who heard what John said and went after Jesus was Andrew, the brother of Peter. In the morning he met his brother Simon and told him, "We have found the messiah" (which may be translated, 'Christ'). He took him to Jesus; Jesus gazed at him and said, "You are Simon, the son of John? Your name is to be Cephas" (meaning 'Peter' or 'rock').

John i. 35-42.

#### AT THE WELL OF SYCHAR

Now when the Lord learned that the Pharisees had heard of Jesus gaining and baptizing more disciples than John (though Jesus himself did not baptize, it was his disciples), he left Judæa and went back to Galilee. He had to pass through Sa-



maria, and in so doing he arrived at a Samaritan town called Sychar; it lay near the territory which Jacob had given to his son Joseph, and Jacob's spring was there. Jesus, exhausted by the journey, sat down at the spring, just as he was. It was about noon, and a Samaritan woman came to draw water. Jesus said to her, "Give me a drink" (his disciples had gone to the town to buy some food). The Samaritan woman said, "What? You are a Jew, and you ask me for a drink—me, a Samaritan!" (Jews do not associate with Samaritans.) Jesus answered, "If you knew what is the free gift of God and who is asking you for a drink, you would have asked him instead, and he would have given you 'living' water." "Sir," said the woman, "you have nothing to draw water with, and it is a deep well; where do you get your 'living' water? Are you a greater man than Jacob, our ancestor? He gave us this well, and he drank from it, with his sons and his cattle." Jesus answered, "Anyone who drinks this water will be thirsty again, but anyone who drinks the water that I shall give him will never thirst any more; the water that I shall give him will turn into a spring of water welling up to life eternal." "Ah, sir," said the woman, "give me this water, so that I need not thirst or come all this road to draw water." Jesus said to her, "Go and call your husband, then come back here." The woman replied, "I have no husband." Jesus said to her, "You were right in saying, 'I have no husband'; you have had five husbands, and he whom you have now espoused is not your husband. That was a true word." "Sir," said the woman, "I see you are a prophet. Now our ancestors worshipped on this mountain, whereas you Jews declare the proper place for worship is at Jerusalem." "Woman," said Jesus, "believe me, the time is coming when you will be worshipping the Father neither on this mountain nor at Jerusalem. You are worshipping something you do not know; we are worshipping what we do know—for salvation comes from the Jews. But the time is coming, it has come already, when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Father desires. God is Spirit, and his worshippers must worship him in Spirit and in reality." The woman said to him, "Well, I know messiah (which means Christ) is coming. When he arrives, he will explain it all to us." "I am messiah," said Jesus, "I who am talking to you."

John iv. 1-26.

## THE WEDDING AT CANA

Two days later a wedding took place at Cana in Galilee; the mother of Jesus was present, and Jesus and his disciples had also been invited to the wedding. As the wine ran short, the mother of Jesus said to him, "They have no wine." "Woman," said Jesus, "what have you to do with me? My time has not come yet." His mother said to the servants, "Do whatever he tells you." Now six stone water-jars were standing there, for the Jewish rites of 'purification,' each holding about twenty gallons. Jesus said, "Fill up the jars with water." So they filled them to the brim. "Now draw some out," he said, "and take it to the manager of the feast." They did so; and when the manager of the feast tasted the water which had become wine, not knowing where it had come from (though the servants who had drawn it knew), he called the bridegroom and said to him, "Everybody serves the good wine first, and then the poorer wine after people have drunk freely; you have kept the good wine till now."

John ii. 1-10.

## THE TEMPTATION OF JESUS

From the Jordan, Jesus came back full of the holy Spirit, and for forty days he was led by the Spirit in the desert, while the devil tempted him. During these days he ate nothing, and when they were over he felt hungry. The devil said to him, "If you are God's son, tell this stone to become a loaf." Jesus replied to him, "It is written, *Man is not to live on bread alone.*" Then he lifted Jesus up and showed him all the realms of the universe in a single instant; and the devil said to him, "I will give you all their power and grandeur, for it has been made over to me and I can give it to anyone I choose. If you will worship before me, then it shall all be yours." Jesus answered him, "It is written, *You must worship the Lord your God, and serve him alone.*" Then he brought him to Jerusalem, and placing him on the pinnacle of the temple said to him, "If you are God's son, throw yourself down; for it is written,

*He will give his angels charge of you, to protect you,*  
and

*They will bear you on their hands,  
lest you strike your foot against a stone."*

Jesus answered him, "It has been said, *You shall not tempt the Lord your God.*" And after exhausting every kind of temptation, the devil left him till a fit opportunity arrived.

Luke iv. 1-13.

### JESUS PREACHES REPENTANCE

Now when Jesus heard that John had been arrested, he withdrew to Galilee; he left Nazaret and settled at Capharnahum beside the lake, in the territory of Zebulun and Naphtali—for the fulfilment of what had been said by the prophet Isaiah:

*Land of Zebulun, land of Naphtali  
lying to the sea, across the Jordan,  
Galilee of the Gentiles!  
The people who sat in darkness saw a great light,  
yea, light dawned on those who sat in the land and the  
shadow of death.*

From that day Jesus began to preach, saying, "Repent, the Reign of heaven is near."

Matt. iv. 12-17.

### THE DISCIPLES LEAVE ALL

Now as the crowd were pressing on him to listen to the word of God, he saw, as he stood beside the lake of Gennesaret, two boats on the beach of the lake; the fishermen had disembarked and were washing their nets. So he entered one of the boats, which belonged to Simon, and asked him to push out a little from the land. Then he sat down and taught the people from the boat. When he stopped speaking, he said to Simon, "Push out to the deep water and lower your nets for a take." Simon replied, "Master, we worked all night and got nothing! However, I will lower the nets at your command." And when they did so, they enclosed a huge shoal of fish, so that their nets began to break. Then they made signals to their mates in the other boat to come and assist them. They came and filled both the boats, till they began to sink. But when Simon Peter saw it, he fell at the knees of Jesus, crying, "Lord, leave me; I am a sinful man." For amazement had seized him and all his companions at the take of fish they had caught; as was the case with James and John, the sons of Zebedæus, who were partners of Simon. Then said Jesus to Simon, "Have no fear; from now your catch will be

men." Then they brought the boats to land, and leaving all they followed him.

Luke v. 1-11.

## THE SERMON ON THE MOUNT

### BLESSED ARE YOU

Then he made a tour through the whole of Galilee, teaching in their synagogues, preaching the gospel of the Reign, and healing all sickness and disease among the people. The fame of him spread all through the surrounding country, and people brought him all their sick, those who suffered from all manner of disease and pain, demoniacs, epileptics, and paralytics; he healed them all.

He was followed by great crowds from Galilee and Decapolis and Jerusalem and Judæa and from across the Jordan.

So when he saw the crowds, he went up the hill and sat down; his disciples came up to him and opening his lips he began to teach them. He said:

"Blessed are those who feel poor in spirit!  
the Realm of heaven is theirs.

Blessed are the mourners!  
they will be consoled.

Blessed are *the humble*!  
*they will inherit the earth.*

Blessed are those who hunger and thirst for goodness!  
they will be satisfied.

Blessed are the merciful!  
they will find mercy.

Blessed are the pure in heart!  
they will see God.

Blessed are the peacemakers!  
they will be ranked sons of God.

Blessed are those who have been persecuted for the sake of  
goodness!  
the Realm of heaven is theirs.

Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake; rejoice and exult in it, for your reward is rich in heaven; that is how they persecuted the prophets before you.

You are the salt of the earth. But if salt become insipid, what

can make it salt again? After that it is fit for nothing, fit only to be flung outside and trodden under foot.

You are the light of the world. A town on the top of a hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on a stand, and it shines for all in the house. So your light is to shine before men, that they may see the good you do and glorify your Father in heaven."

Matt. iv. 23-v. 16.

### THE OLD LAW AND THE NEW

"Never imagine I have come to destroy the Law or the prophets; I have not come to destroy but to fulfil. (I tell you truly, till heaven and earth pass away, not an iota, not a comma, will pass from the Law until it is all in force. Therefore

Whoever relaxes a single one of these commands, were it even one of the least, and teaches men so,  
he will be ranked least in the Realm of heaven;  
but whoever obeys them and teaches them,  
he will be ranked great in the Realm of heaven.)

For I tell you, unless your goodness excels that of the scribes and Pharisees, you will never get into the Realm of heaven.

You have heard how the men of old were told '*Murder not*: whoever murders shall come up for sentence, whoever maligns his brother shall come before the Sanhedrin, whoever curses his brother shall go to the fire of Gehenna.'

But I tell you, whoever is angry with his brother without cause will be sentenced by God. So if you remember, even when offering your gift at the altar, that your brother has any grievance against you, leave your gift at the very altar and go away; first be reconciled to your brother, then come back and offer your gift.

Be quick and make terms with your opponent, so long as you and he are on the way to court, in case he hands you over to the judge, and the judge to the jailer, and you are thrown into prison; truly I tell you, you will never get out till you pay the last halfpenny of your debt.

You have heard how it used to be said, *Do not commit adultery*. But I tell you, anyone who even looks with lust at a woman has committed adultery with her already in his heart.

If your right eye is a hindrance to you,  
pluck it out and throw it away:  
better for you to lose one of your members  
than to have all your body thrown into Gehenna.  
And if your right hand is a hindrance to you,  
cut it off and throw it away:  
better for you to lose one of your members  
than to have all your body thrown into Gehenna.

It used to be said, *Whoever divorces his wife must give her a divorce-certificate*. But I tell you, anyone who divorces his wife for any reason except unchastity makes her an adulteress; and whoever marries a divorced woman commits adultery.

Once again, you have heard how the men of old were told, *'You must not forswear yourself, but discharge your vows to the Lord.'* But I tell you, you must not swear any oath,

neither by *heaven*,  
for it is *the throne of God*,  
nor by *earth*,  
for it is *the footstool of his feet*,  
nor by *Jerusalem*,  
for it is *the city of the great King*;  
nor shall you swear by your head,  
for you cannot make a single hair white or black.  
Let what you say be simply 'yes' or 'no';  
whatever goes beyond that springs from evil.

You have heard the saying, *An eye for an eye and a tooth for a tooth*. But I tell you, you are not to resist an injury:

whoever strikes you on the right cheek,  
turn the other to him as well;  
whoever wants to sue you for your shirt,  
let him have your coat as well;  
whoever forces you to go one mile,  
go two miles with him;  
give to the man who begs from you,  
and turn not away from him who wants to borrow.

You have heard the saying, *'You must love your neighbour*

*and hate your enemy.*' But I tell you, love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven:

he makes his sun rise on the evil and the good,  
and sends rain on the just and the unjust.

For if you love only those who love you, what reward do you get for that?

do not the very taxgatherers do as much?  
and if you only salute your friends, what is special about that?

do not the very pagans do as much?  
*You must be perfect* as your heavenly Father is perfect.

Take care not to practise your charity before men in order to be noticed; otherwise you get no reward from your Father in heaven. No,

When you give alms,  
make no flourish of trumpets like the hypocrites in the synagogues and the streets,  
so as to win applause from men;  
I tell you truly, they do get their reward.

When you give alms,  
never let your left hand know what your right hand is doing,  
so as to keep your alms secret;  
then your Father who sees what is secret will reward you openly."

Matt. v. 17-vi. 4.

#### TEACHING ON PRAYER

"Also, when you pray, you must not be like the hypocrites,  
for they like to stand and pray in the synagogues and at the street-corners,  
so as to be seen by men;  
I tell you truly, they do get their reward.

When you pray,  
*go into your room and shut the door,*  
*pray to your Father who is in secret,*  
and your Father who sees what is secret will reward you.

Do not pray by idle rote like pagans,  
for they suppose they will be heard the more they say;  
you must not copy them;  
your Father knows your needs before you ask him.

Let this be how you pray:

‘Our Father in heaven,  
thy name be revered,  
thy Reign begin,  
thy will be done  
on earth as in heaven!  
give us to-day our bread for the morrow,  
and forgive us our debts  
as we ourselves have forgiven our debtors,  
and lead us not into temptation  
but deliver us from evil.’

For if you forgive men their trespasses,  
then your heavenly Father will forgive you;  
but if you do not forgive men,  
your Father will not forgive your trespasses either.

When you fast,  
do not look gloomy like the hypocrites,  
for they look woebegone to let men see that they are fasting;  
I tell you truly, they do get their reward.

No, when you are fasting,  
anoint your head and wash your face,  
so that your fast may be seen not by men but by your  
Father who is in secret,  
and your Father who sees what is secret will reward  
you.”

Matt. vi. 5-18.

#### SEEK GOD'S KINGDOM

“Store up no treasures for yourselves on earth,  
where moth and rust corrode,  
where thieves break in and steal:  
store up treasures for yourselves in heaven,  
where neither moth nor rust corrode,  
where thieves do not break in and steal.  
For where your treasure lies,  
your heart will lie there too.



The eye is the lamp of the body:

so, if your Eye is generous,

the whole of your body will be illumined,

but if your Eye is selfish,

the whole of your body will be darkened.

And if your very light turns dark,

then—what a darkness it is!

No one can serve two masters:

either he will hate one and love the other,

or else he will stand by the one and despise the other—

you cannot serve both God and Mammon.

Therefore I tell you,

never trouble about what you are to eat or drink in life,

nor about what you are to put on your body;

surely life means more than food,

surely the body means more than clothes!

Look at the wild birds;

they sow not, they reap not, they gather nothing in granaries,

and yet your heavenly Father feeds them.

Are you not worth more than birds?

Which of you can add an ell to his height by troubling about it?

And why should you trouble over clothing?

Look how the lilies of the field grow;

they neither toil nor spin,

and yet, I tell you, even Solomon in all his grandeur was never  
robed like one of them.

Now if God so clothes the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how little you trust him! Do not be troubled, then, and cry, 'What are we to eat?' or 'what are we to drink?' or 'how are we to be clothed?' (pagans make all that their aim in life) for well your heavenly Father knows you need all that. Seek God's Realm and his goodness, and all that will be yours over and above.

So never be troubled about to-morrow;

to-morrow will take care of itself.

The day's own trouble is enough for the day."

Matt. vi. 19-34.

## FALSE AND TRUE JUDGMENT

"Judge not, that you may not be judged yourselves;  
for as you judge so you will be judged,  
and the measure you deal out to others will be dealt out to  
yourselves.

Why note the splinter in your brother's eye, and fail to see the plank in your own eye? How can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye.

Never give dogs what is sacred, and never throw pearls before swine, in case they trample them under foot and turn to gore you.

Ask and the gift will be yours,  
seek and you will find,  
knock and the door will open to you;  
for everyone who asks receives,  
the seeker finds,  
the door is opened to anyone who knocks.  
Why, which of you, when asked by his son for a loaf, will  
hand him a stone?  
Or, if he asks a fish, will you hand him a serpent?  
Well, if for all your evil you know to give your children what  
is good,  
how much more will your Father in heaven give good to  
those who ask him?

Well then, whatever you would have men do to you, do just the same to them; that is the meaning of the Law and the prophets.

Enter by the narrow gate:  
for the gate is broad and the road is wide that leads to  
destruction,  
and many enter that way.  
But the road that leads to life is both narrow and close,  
and there are few who find it.

Beware of false prophets; they come to you with the garb of sheep but at heart they are ravenous wolves. You will know them by their fruit; does one gather grapes from thorns or figs from thistles? No,

every good tree bears sound fruit,  
but a rotten tree bears bad fruit;  
a good tree cannot bear bad fruit,  
and a rotten tree cannot bear sound fruit.

So you will know them by their fruit. Any tree that does not produce sound fruit will be cut down and thrown into the fire.

It is not everyone who says to me 'Lord, Lord!' who will get into the Realm of heaven, but he who does the will of my Father in heaven. Many will say to me at that Day, 'Lord, Lord, did we not prophesy in your name? did we not cast out dæmons in your name? did we not perform many miracles in your name?' Then I will declare to them, 'I never knew you; *depart from my presence, you workers of iniquity.*'

Now, everyone who listens to these words of mine and acts upon them will be like a sensible man, who built his house on rock. Down came the rain, floods rose, winds blew and beat upon that house, but it did not fall, for it was founded upon rock. And everyone who listens to these words of mine and does not act upon them will be like a stupid man, who built his house on sand. Down came the rain, floods rose, winds blew and beat upon that house, till down it fell—and mighty was the crash!"

When Jesus finished his speech, the crowds were astounded at his teaching; for he taught them like an authority, not like their own scribes.

Matt. vii.

#### HEALING A LEPER

When he came down from the hill, he was followed by large crowds. Up came a leper and knelt before him, saying, "If you only choose, sir, you can cleanse me"; so he stretched his hand out and touched him, with the words, "I do choose, be cleansed." And his leprosy was cleansed at once. Then Jesus told him, "See, you are not to say a word to anybody; away and show yourself

to the priest and offer the gift prescribed by Moses, to notify men."

Matt. viii. 1-4.

### THE CAPTAIN'S SERVANT

Now there was an army-captain who had a servant ill, whom he valued very highly. This man was at the point of death; so, when the captain heard about Jesus, he sent some Jewish elders to him, asking him to come and make his servant well. When they reached Jesus, they asked him earnestly to do this. "He deserves to have this favour from you," they said, "for he is a lover of our nation; it was he who built our synagogue." So Jesus went with them. But he was not far from the house when the captain sent some friends to tell him, "Do not trouble yourself, sir; I am not fit to have you under my roof, and so I did not consider myself fit even to come to you. Just say the word, and let my servant be cured. For though I am a man under authority myself, I have soldiers under me; I tell one man to go, and he goes, I tell another to come, and he comes, I tell my servant, 'Do this,' and he does it." When Jesus heard this, he marvelled at him, and turning to the crowd that followed he said, "I tell you, I have never met faith like this anywhere even in Israel." Then the messengers went back to the house and found that the sick servant was quite well.

Luke vii. 2-10.

### HEALING THE PARALYTIC

Some men came up, carrying a man who was paralysed; they tried to carry him inside and lay him in front of Jesus, but when they could not find any means of getting him in, on account of the crowd, they climbed to the top of the house and let him down through the tiles, mattress and all, among people in front of Jesus. When he saw their faith, he said, "Man, your sins are forgiven you." Then the scribes and Pharisees began to argue, "Who is this blasphemer? Who can forgive sins, who but God alone?" Conscious that they were arguing to themselves, Jesus addressed them, saying, "Why argue in your hearts? Which is the easier thing, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But to let you see the Son of man has power on earth to forgive sins"—he said to the paralysed man, "Rise, I tell you, lift your mattress and go home." Instantly he got up before them,

lifted what he had been lying on, and went home glorifying God. And all were seized with astonishment; they glorified God and were filled with awe, saying, "We have seen incredible things to-day."

Luke v. 18-26.

### THE PARABLE OF THE SOWER

Jesus seated himself by the seaside; but, as great crowds gathered to him, he entered a boat and sat down, while all the crowd stood on the beach. He spoke at some length to them in parables, saying:

"A sower went out to sow, and as he sowed some seeds fell on the road and the birds came and ate them up. Some other seeds fell on stony soil, where they had not much earth, and shot up at once because they had no depth of soil; but when the sun rose they were scorched and withered away, because they had no root. Some other seeds fell among thorns, and the thorns sprang up and choked them. Some other seeds fell on good soil and bore a crop, some a hundredfold, some sixty, and some thirtyfold. He who has an ear, let him listen to this.

Now, listen to the parable of the sower. When anyone hears the word of the Realm and does not understand it, the evil one comes and snatches away what has been sown in his heart; that is the man who is sown 'on the road.' As for him who is sown 'on stony soil,' that is the man who hears the word and accepts it at once with enthusiasm; he has no root in himself, he does not last, but, when the word brings trouble or persecution, he is at once repelled. As for him who is sown 'among thorns,' that is the man who listens to the word, but the worry of the world and the delight of being rich choke the word; so it proves unfruitful. As for him who is sown 'on good soil,' that is the man who hears the word and understands it; he bears fruit, producing now a hundredfold, now sixty, and now thirtyfold."

Matt. xiii. 1-9, 18-23.

### A TAXGATHERER ENTERS THE KINGDOM

As Jesus passed along from there, he saw a man called Matthew sitting at the tax-office; he said to him, "Follow me"; and he rose and followed him.

Jesus was at table indoors, and many taxgatherers and sinners had come to be guests with him and his disciples. So when the

Pharisees saw this, they said to his disciples, "Why does your teacher eat with taxgatherers and sinners?" When Jesus heard it he said, "Those who are strong have no need of a doctor, but those who are ill. Go and learn the meaning of this word, *I care for mercy, not for sacrifice*. For I have not come to call just men but sinners."

Then the disciples of John came up to him and said, "Why do we and the Pharisees fast a great deal, and your disciples do not fast?" Jesus said to them,

"Can friends at a wedding mourn, so long as the bridegroom is beside them?

A time will come when the bridegroom is taken from them, and then they will fast.

No one sews a piece of undressed cloth on an old coat, for the patch breaks away from it, and the tear is made worse:

nor do men pour fresh wine into old wineskins, otherwise the wineskins burst, and the wine is spilt, the wineskins are ruined.

Fresh wine they pour into fresh wineskins, and so both are preserved."

Matt. ix. 9-17.

#### REJECTED AT NAZARET

Then Jesus came back in the power of the Spirit to Galilee, and the news of him spread over all the surrounding country. He taught in their synagogues and was glorified by all. Coming to Nazaret, where he had been brought up, on the sabbath he entered the synagogue as was his custom. He stood up to read the lesson, and was handed the book of the prophet Isaiah; on opening the book he came upon the place where it was written,

*The Spirit of the Lord is upon me:  
for he has consecrated me to preach the gospel to the poor,  
he has sent me to proclaim release for captives  
and recovery of sight for the blind,  
to set free the oppressed,  
to proclaim the Lord's year of favour.*

Then, folding up the book, he handed it back to the attendant

and sat down. The eyes of all in the synagogue were fixed on him, and he proceeded to tell them that "To-day, this scripture is fulfilled in your hearing." All spoke well of him, marvelling at the gracious words that came from his lips; they said, "Is this not Joseph's son?" So he said to them, "No doubt you will repeat to me this proverb, 'Doctor, cure yourself!' 'Do here in your own country all that we have heard you did in Capharnahum.'" He added, "I tell you truly, no prophet is ever welcome in his native place. I tell you for a fact,

In Israel there were many widows during the days of Elijah,  
when the sky was closed for three years and six months,  
when a great famine came over all the land:

yet Elijah was not sent to any of these,

but only *to a widow woman at Zarephath in Sidon.*

And in Israel there were many lepers in the time of the prophet  
Elisha,

yet none of these was cleansed,

but only Naaman the Syrian."

When they heard this, all in the synagogue were filled with rage; they rose up, put him out of the town, and brought him to the brow of the hill on which their town was built, in order to hurl him down. But he made his way through them and went off.

Luke iv. 14-30.

### THE WIDOW'S SON

It was shortly afterwards that he made his way to a town called Nain, accompanied by his disciples and a large crowd. Just as he was near the gate of the town, there was a dead man being carried out; he was the only son of his mother, and she was a widow. Numbers from the town were with her. And when the Lord saw her, he felt pity for her and said to her, "Do not weep." Then he went forward and touched the bier; the bearers stopped. "Young man," he said, "I bid you rise." Then the corpse sat up and began to speak; and Jesus gave him back to his mother. All were seized with awe and glorified God. "A great prophet has appeared among us," they said; "God has visited his people." And this story of Jesus spread through the whole of Judæa and all the surrounding country.

Luke vii. 11-17.

## IN THE HOUSE OF SIMON THE PHARISEE

One of the Pharisees asked him to dinner, and entering the house of the Pharisee he reclined at table. Now there was a woman in the town who was a sinner, and when she found out that Jesus was at table in the house of the Pharisee, she brought an alabaster flask of perfume and stood behind him at his feet in tears; as her tears began to wet his feet, she wiped them with the hair of her head, pressed kisses on them, and anointed them with the perfume. When his host the Pharisee noticed this, he said to himself, "If he was a prophet, he would know what sort of a woman this is who is touching him; for she is a sinner." Then Jesus addressed him. "Simon," he said, "I have something to say to you." "Speak, teacher," he said. "There was a money-lender who had two debtors; one owed him fifty pounds, the other five. As they were unable to pay, he freely forgave them both. Tell me, now, which of them will love him most?" "I suppose," said Simon, "the man who had most forgiven." "Quite right," he said. Then turning to the woman he said to Simon, "You see this woman? When I came into your house,

you never gave me water for my feet,  
while she has wet my feet with her tears and wiped them  
with her hair;  
you never gave me a kiss,  
while ever since she came in she has kept pressing kisses  
on my feet;  
you never anointed my head with oil,  
while she has anointed my feet with perfume.

Therefore I tell you, many as her sins are, they are forgiven, for her love is great; whereas he to whom little is forgiven has but little love." And he said to her, "Your sins are forgiven." His fellow guests began to say to themselves, "Who is this, to forgive even sins?" But he said to the woman, "Your faith has saved you; go in peace."

Luke vii. 36-50.

## THE MISSION OF THE DISCIPLES

Then Jesus made a tour through all the towns and villages, teaching in their synagogues, preaching the gospel of the Reign, and healing every sickness and disease. As he saw the crowds



he was moved with pity for them; they were harassed and dejected, like sheep without a shepherd. Then he said to his disciples, "The harvest is rich, but the labourers are few; so pray the Lord of the harvest to send labourers to gather his harvest."

And summoning his twelve disciples he gave them power over unclean spirits, power to cast them out and also to heal every sickness and disease. These are the names of the twelve apostles: first Simon (who is called Peter) and Andrew his brother, James the son of Zebedæus and John his brother, Philip and Bartholomew, Thomas and Matthew the taxgatherer, James the son of Alphæus and Lebbæus whose surname is Thaddæus, Simon the Zealot and Judas Iscariot who betrayed him. These twelve men Jesus despatched with the following instructions, "Do not go among the Gentiles, and do not enter a Samaritan town; rather make your way to the lost sheep of the house of Israel. And preach as you go, tell men, 'The Reign of heaven is near.' Heal the sick, raise the dead, cleanse lepers, cast out dæmons; give without being paid, as you have got without paying; you are not to take gold or silver or coppers in your girdle, nor a wallet for the road, nor two shirts, nor sandals, nor stick—the workman deserves his rations. Whatever town or village you go into, find out a deserving inhabitant and stay with him till you leave.

When you enter the house, salute it;  
if the household is deserving,  
let your peace rest on it;  
but if the household is undeserving,  
let your peace return to you.

Whoever will not receive you or listen to your message, leave that house or town and shake off the very dust from your feet. I tell you truly, on the day of judgment it will be more bearable for Sodom and Gomorrah than for that town.

I am sending you out like sheep among wolves; so be wise like serpents and guileless like doves. Beware of men: they will hand you over to sanhedrins and scourge you in their synagogues, and you will be haled before governors and kings for my sake—it will be a testimony to them and to the Gentiles.

Now, when they bring you up for trial, never trouble yourselves about how to speak or what to say; what you are to say will come to you at the moment, for you are not the speakers, it is the Spirit of your Father that is speaking through you. Brother

will betray brother to death, the father will betray his child, *children will rise against their parents* and put them to death, and you will be hated by all men on account of my name; but he will be saved who holds out to the very end.

When they persecute you in one town, flee to the next; truly I tell you, you will not have covered the towns of Israel before the Son of man arrives.

A scholar is not above his teacher,

nor a servant above his lord;

enough for the scholar to fare like his teacher,

and the servant like his lord.

If men have called the master of the house Beelzebul,

how much more will they miscall his servants!

Fear them not:—

nothing is veiled that shall not be revealed,

or hidden that shall not be known;

what I tell you in the dark, you must utter in the open,

what you hear in a whisper, you must proclaim on the  
housetop.

Have no fear of those who kill the body but cannot kill the  
soul:

rather fear Him who can destroy both soul and body in  
Gehenna.

Are not two sparrows sold for a farthing?

Yet not one of them will fall to the ground unless your  
Father wills it.

The very hairs on your head are all numbered;

fear not, then, you are worth far more than sparrows!

Everyone who will acknowledge me before men,

I will acknowledge him before my Father in heaven;

and whoever will disown me before men,

I will disown him before my Father in heaven.

Never imagine I have come to bring peace on earth;

I have not come to bring peace but a sword.

I have come to set a man *against his father,*

*a daughter against her mother,*

*a daughter-in-law against her mother-in-law;*

yes, *a man's own household will be his enemies.*

He who loves father or mother more than me

is not worthy of me;  
he who loves son or daughter more than me  
is not worthy of me:  
he who will not take his cross and follow after me  
is not worthy of me.  
He who has found his life will lose it,  
and he who loses his life for my sake will find it.  
He who receives you receives me,  
and he who receives me receives Him who sent me.  
He who receives a prophet because he is a prophet,  
will receive a prophet's reward;  
he who receives a good man because he is good,  
will receive a good man's reward;  
and whoever gives one of these little ones even a cup of cold  
water because he is a disciple,  
I tell you, he shall not lose his reward."

Matt. ix. 35-x. 42.

#### JOHN'S FAITH WAVERS

After finishing these instructions to his twelve disciples, Jesus moved away, to teach and preach among their towns.

Now when John heard in prison what the Christ was doing, he sent his disciples to ask him, "Are you the Coming One? Or are we to look out for someone else?" Jesus answered them, "Go and report to John what you hear and see: *the blind see*, the lame walk, lepers are cleansed, the deaf hear, and the dead are raised. And blessed is he who is repelled by nothing in me!"

As John's disciples went away, Jesus proceeded to speak to the crowds about John:

"What did you go out to the desert to see?  
A reed swayed by the wind?  
Come, what did you go out to see?  
A man arrayed in soft raiment?  
The wearers of soft raiment are in royal palaces.  
Come, why did you go out?  
To see a prophet?  
Yes, I tell you, and far more than a prophet.  
This is he of whom it is written:  
*Here I send my messenger before your face,  
to prepare the way for you.*

I tell you truly, no one has arisen among the sons of women who is greater than John the Baptist; and yet the least in the Realm of heaven is greater than he is. From the days of John the Baptist until now, they are pressing into the Realm of heaven—these eager souls are storming it! Till John, it was but prophesied, by all the prophets and the law; and he, if you care to believe it, he is the Elijah who is to come. He who has an ear, let him listen to this.

But to what shall I compare this generation? It is like children sitting in the market place, who call to their playmates,

‘We piped to you and you would not dance,  
we lamented and you would not beat your breasts.’

For John has come neither eating nor drinking,  
and men say, ‘He has a devil’;

the Son of man has come eating and drinking,  
and men say, ‘Here is a glutton and a drunkard,  
a friend of taxgatherers and sinners!’

Nevertheless, Wisdom is vindicated by all that she does.”

Matt. xi. 1-19.

#### COME UNTO ME

Then he proceeded to upbraid the towns where his many miracles had been performed, because they would not repent. “Woe to you, Khorazin! Woe to you, Bethsaida! Had the miracles performed in you been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. I tell you this, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, O Capharnahum! *Exalted to heaven? No, you will sink to Hades!*—for if the miracles performed in you had been performed in Sodom, Sodom would have lasted to this day. I tell you, it will be more bearable for Sodom on the day of judgment than for you.”

At that time Jesus spoke and said, “I praise thee, Father, Lord of heaven and earth, for hiding all this from the wise and learned and revealing it to the simple-minded; yes, Father, I praise thee that such was thy chosen purpose.

All has been handed over to me by my Father:  
and no one knows the Son except the Father—  
nor does anyone know the Father except the Son,  
and he to whom the Son chooses to reveal him.

Come to me, all ye labouring and burdened,  
and I will refresh you.

Take my yoke upon you and learn from me,  
for I am gentle and humble in heart,  
and *you will find your souls refreshed*;  
my yoke is kindly and my burden light."

Matt. xi. 20-30.

#### CONTROVERSY WITH THE PHARISEES

At that time Jesus walked one sabbath through the cornfields, and as his disciples were hungry they started to pull some ears of corn and eat them. When the Pharisees noticed it, they said to him, "Look at your disciples, they are doing what is not allowed on the sabbath!" He replied, "Have you not read what David did when he and his men were hungry, how he went into the house of God, and there they ate *the loaves of the Presence* which neither he nor his men were allowed to eat, but only the priests? Have you not read in the Law that the priests in the temple are not guilty when they desecrate the sabbath? I tell you, One is here who is greater than the temple. Besides, if you had known what this meant, *I care for mercy, not for sacrifice*, you would not have condemned men who are not guilty. For the Son of man is Lord of the sabbath."

Then he moved on from there and went into their synagogue. Now a man with a withered hand was there; so in order to get a charge against him, they asked him, "Is it right to heal on the sabbath?" He said to them, "Is there a man of you with one sheep, who will not catch hold of it and lift it out of a pit on the sabbath, if it falls in? And how much more is a man worth than a sheep? Thus it is right to do a kindness on the sabbath." Then he said to the man, "Stretch out your hand." He stretched it out, and it was restored, as sound as the other. So the Pharisees withdrew and plotted against him, to destroy him; but as Jesus knew of it he retired from the spot.

Matt. xii. 1-15.

#### THE DEATH OF JOHN

At that time Herod the tetrarch heard about the fame of Jesus. And he said to his servants, "This is John the Baptist; he has risen from the dead! That is why miraculous powers are working through him."

For Herod had arrested John and bound him and put him in prison, on account of Herodias the wife of his brother Philip, since John had told him, "You have no right to her." He was anxious to kill him but he was afraid of the people, for they held John to be a prophet. However, on Herod's birthday, the daughter of Herodias danced in public, to the delight of Herod; whereupon he promised with an oath to give her whatever she wanted. And she, at the instigation of her mother, said, "Give me John the Baptist's head this moment on a dish." The king was sorry, but for the sake of his oath and his guests he ordered it to be given her; he sent and had John beheaded in the prison, his head was brought on a dish and given to the girl, and she took it to her mother. His disciples came and removed the corpse and buried him; then they went and reported it to Jesus.

Matt. xiv. 1-12.

#### FEEDING THE MULTITUDE

When Jesus heard it, he withdrew by boat to a desert place in private; but the crowds heard of it and followed him on foot from the towns. So when he disembarked, he saw a large crowd, and out of pity for them he healed their sick folk. When evening fell, the disciples came up to him and said, "It is a desert place and the day is now gone; send off the crowds to buy food for themselves in the villages." Jesus said to them, "They do not need to go away; give them some food yourselves." They said, "We have only five loaves with us and two fish." He said, "Bring them here to me." Then he ordered the crowds to recline on the grass, and taking the five loaves and the two fish he looked up to heaven, blessed them, and after breaking the loaves handed them to the disciples, and the disciples handed them to the crowd. They all ate and had enough; besides, they picked up the fragments left over and filled twelve baskets with them. The men who ate numbered about five thousand, apart from the women and children.

Matt. xiv. 13-21.

#### ON THE TROUBLED SEA

Then he made the disciples embark in the boat and cross before him to the other side, while he dismissed the crowds; after he had dismissed the crowds he went up the hill by himself to pray. When evening came, he was there alone, but the boat was now in

the middle of the sea, buffeted by the waves (for the wind was against them). In the fourth watch of the night he went to them, walking on the sea, but when the disciples saw him walking on the sea they were terrified; "It is a ghost," they said, and shrieked for fear. Then Jesus spoke to them at once; "Courage," he said, "it is I, have no fear." Peter answered him, "Lord, if it is really you, order me to come to you on the water." He said, "Come." Then Peter got out of the boat and walked over the water on his way to Jesus; but when he saw the strength of the wind he was afraid, and began to sink. "Lord," he shouted, "save me." Jesus at once stretched his hand out and caught him, saying, "How little you trust me! Why did you doubt?" When they got into the boat, the wind dropped, and the men in the boat worshipped him, saying, "You are certainly God's Son."

On crossing over they came to land at Gennesaret. The men of that place recognized him and sent all over the surrounding country, bringing him all who were ill and begging him to let them touch the mere tassel of his robe—and all who touched it got perfectly well.

Matt. xiv. 22-36.

#### INTOLERANCE REBUKED

Then they reached Capharnahum. And when he was indoors, he asked them, "What were you arguing about on the road?" They said nothing, for on the road they had been disputing about which of them was the greatest. So he sat down and called the twelve. "If anyone wants to be first," he told them, "he must be last of all and the servant of all." Then he took a little child, set it among them, and putting his arms round it said to them,

"Whoever receives one of these little ones in my name receives me,

and whoever receives me receives not me but him who sent me."

John said to him, "Teacher, we saw a man casting out dæmons in your name; but he does not follow us, and so we stopped him." Jesus said, "Do not stop him; no one who performs any miracle in my name will be ready to speak evil of me. He who is not against us is for us."

Mark ix. 33-40.

## A MOTHER'S FAITH

Going away from there, Jesus withdrew to the district of Tyre and Sidon. And a woman of Canaan came out of these parts, wailing, "Have pity on me, Lord, O Son of David! My daughter is cruelly possessed by a dæmon." But he made no answer to her. Then his disciples came up and pressed him, saying, "Send her away, she is wailing behind us." He replied, "It was only to the lost sheep of the house of Israel that I was sent." But she came and knelt before him, saying, "Lord, do help me." He replied, "It is not fair to take the children's bread and throw it to the dogs." "No, sir," she said, "but even the dogs eat the crumbs that fall from their master's table!" At that Jesus replied, "O woman, you have great faith; your prayer is granted as you wish." And from that hour her daughter was cured.

Matt. xv. 21-28.

## GOOD DEEDS ON THE SABBATH

After this there was a festival of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem there is a bath beside the sheep-pool, which is called in Hebrew Bethzatha; it has five porticoes, where a crowd of invalids used to lie, the blind, the lame, and folk with shrivelled limbs waiting for the water to bubble. For an angel used to descend from time to time into the bath, and disturb the water; whereupon the first person who stepped in after the water was disturbed was restored to health, no matter what disease he had been afflicted with. Now one man was there, who had been ill for thirty-eight years. Jesus saw him lying, and knowing he had been ill for a long while he said to him, "Do you want your health restored?" The invalid replied, "Sir, I have nobody to put me into the bath, when the water is disturbed; and while I am getting down myself, someone else gets in before me." Jesus said to him, "Get up, lift your mat, and walk." And instantly the man got well, lifted his mat, and started to walk.

Now it was the sabbath on that day. So the Jews said to the man who had been cured, "This is the sabbath, you have no right to be carrying your mat." He replied, "But the man who healed me, he told me, 'Lift your mat and walk.'" They questioned him, "Who was it that told you, 'Lift it and walk?'" Now the man who had been healed did not know who it was, for



(owing to the crowd on the spot) Jesus had slipped away. Later on Jesus met him in the temple, and said to him, "See, you are well and strong; commit no more sins, lest something worse befall you." Off went the man and told the Jews it was Jesus who had healed him. And this was why the Jews persecuted Jesus, because he did such deeds on the sabbath. The reply of Jesus was, "As my Father has continued working to this hour, so I work too." But this only made the Jews more eager to kill him, because he not merely broke the sabbath but actually spoke of God as his own Father, thereby making himself equal to God.

So Jesus made this answer to them: "Truly, truly I tell you, the Son can do nothing of his own accord, nothing but what he sees the Father doing; for whatever he does, the Son also does the same. The Father loves the Son and shows him all that he is doing himself. He will show him still greater deeds than these, to make you wonder; for as the Father raises the dead and makes them live, so the Son makes anyone live whom he chooses. Indeed the Father passes judgment on no one; he has committed the judgment which determines life or death entirely to the Son, that all men may honour the Son as they honour the Father. (He who does not honour the Son does not honour the Father who sent him.) Truly, truly I tell you, he who listens to my word and believes him who sent me, has eternal life; he will incur no sentence of judgment, he has already passed from death across to life. Truly, truly I tell you, the time is coming, it has come already, when the dead will listen to the voice of the Son of God, and those who listen will live; for as the Father has life in himself, so too he has granted the Son to have life in himself, and also granted him authority to act as judge, since he is Son of man. Do not wonder at this; for there is a time coming when all who are in the tombs will listen to his voice and come out, the doers of good to be raised to life, ill-doers to be raised for the sentence of judgment.

I can do nothing of my own accord; I pass judgment on men as I am taught by God, and my judgment is just, because my aim is not my own will but the will of him who sent me. If I testify to myself, then my evidence is not valid; I have Another to bear testimony to me, and I know the evidence he bears for me is valid. You sent to John, and he bore testimony to the truth (though I accept no testimony from man—I only speak

of this testimony, that you may be saved); he was a burning and a shining lamp, and you chose to rejoice for a while in his light. But I possess a testimony greater than that of John, for the deeds which the Father has granted me to accomplish, the very deeds on which I am engaged, are my testimony that the Father has sent me."

John v. 1-36.

#### THE VISIT OF NICODEMUS

Now there was a Pharisee named Nicodemus, who belonged to the Jewish authorities; he came one night to Jesus and said, "Rabbi, we know you have come from God to teach us, for no one could perform these Signs of yours unless God were with him." Jesus replied, "Truly, truly I tell you, no one can see God's Realm unless he is born from above." Nicodemus said to him, "How can a man be born when he is old? Can he enter his mother's womb over again and be born?" Jesus replied, "Truly, truly I tell you, unless one is born of water and the Spirit, he cannot enter God's Realm. What is born of the flesh is flesh: what is born of the Spirit is spirit. Do not wonder at me telling you, 'You must all be born from above.' The wind blows where it wills; you can hear its sound, but you never know where it has come from or where it goes: it is the same with everyone who is born of the Spirit." Nicodemus answered, "How can that be?" Jesus replied, "You do not understand this?—you, a teacher in Israel! Truly, truly I tell you, we are speaking of what we do understand, we testify to what we have actually seen—and yet you refuse our testimony. If you will not believe, when I speak to you about things on earth, how will you believe if I speak to you about things in heaven? And yet the Son of man, descended from heaven, is the only one who has ever ascended into heaven. Indeed the Son of man must be lifted on high, even as Moses lifted up the serpent in the desert, that everyone who believes in him may have eternal life. For God loved the world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing. God did not send his Son into the world to pass sentence on it, but to save the world by him. He who believes in him is not sentenced; he who will not believe is sentenced already, for having refused to believe in the name of the only Son of God. And this is the sentence of condemnation, that the Light has entered the

world and yet men have preferred darkness to light. It is because their actions have been evil; for anyone whose practices are corrupt loathes the light and will not come out into it, in case his actions are exposed, whereas anyone whose life is true comes out into the light, to make it plain that his actions have been divinely prompted."

John iii. 1-21.

### THE GOOD SHEPHERD

Then came the festival of Dedication at Jerusalem; it was winter, and Jesus used to walk inside the temple, in the portico of Solomon. So the Jews gathered round him and asked, "How long are you going to keep us in suspense? If you are the Christ, tell us plainly." Jesus replied, "I have told you, but you do not believe; the deeds I do in the name of my Father testify to me, but you do not believe, because you do not belong to my sheep. My sheep listen to my voice, and I know them and they follow me; and I give them eternal life; they shall never perish, and no one will snatch them out of my hand. My Father who gave me them is stronger than all, and no one can snatch anything out of my Father's hand.

Truly, truly I tell you, he who does not enter the sheepfold by the gate but climbs up somewhere else, he is a thief and a robber; he who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice; he calls his sheep by name and leads them out. When he has brought all his sheep outside, he goes in front of them, and the sheep follow him because they know his voice; they will not follow a stranger, they will run from him, because they know not the voice of strangers." Jesus told them this allegory, but they did not understand what he was saying to them; so he said to them again, "Truly, truly I tell you, I am the shepherd of the sheep; all who ever came before me have been thieves and robbers—but the sheep would not listen to them. (I am the Gate; whoever enters by me will be saved, he will go in and out and find pasture.) The thief only comes to steal, to slay, and to destroy: I have come that they may have life and have it to the full. I am the good shepherd; a good shepherd lays down his own life for the sheep. The hired man, who is not the shepherd and does not own the sheep, deserts them when he sees the wolf coming; he runs away, leaving the wolf to tear and scatter

them, just because he is a hired man, who has no interest in the sheep. I am the good shepherd, I know my sheep and my sheep know me (just as the Father knows me and I know the Father), and I lay down my life for the sheep. I have other sheep, too, which do not belong to this fold; I must bring them also, and they will listen to my voice; so it will be one flock, one shepherd. This is why my Father loves me, because I lay down my life to take it up again. No one takes it from me, I lay it down of my own accord: I have power to lay it down and also power to take it up again; I have my Father's orders for this. I and my Father are one—."

John ix. 22-x. 18, 22-30.

#### OPPOSITION BECOMES VIOLENT

The Jews again caught up stones to stone him. Jesus replied, "I have let you see many a good deed of the Father; for which of them do you mean to stone me?" The Jews retorted, "We mean to stone you, not for a good deed, but for blasphemy, because you, a mere man, make yourself God." Jesus answered, "Is it not written in your Law, *'I said, you are gods'*? If the Law said that they were gods, to whom the word of God came—and scripture cannot be broken—do you mean to tell me, whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am God's Son'? If I am not doing the deeds of my Father, do not believe me; but if I am, then believe the deeds, though you will not believe me—that you may learn and understand that the Father is in me and I am in the Father."

John x. 31-38.

#### A BLIND MAN SEES

As he passed along he saw a man who had been blind from his birth; and his disciples asked him, "Rabbi, for whose sin—for his own or for his parents'—was he born blind?" Jesus replied, "Neither for his own sin nor for his parents'—it was to let the work of God be illustrated in him. While daylight lasts, we must be busy with the work of him who sent me: night comes, when no one can do any work. When I am in the world, I am light for the world." With these words he spat on the ground and made clay with the saliva, which he smeared on the man's eyes, saying, "Go and wash them in the pool of Siloam" (Siloam

meaning 'sent'). So off he went and washed them, and went home seeing. Whereupon the neighbours and those to whom he had been a familiar sight as a beggar, said, "Is this not the man who used to sit and beg?" Some said, "It is"; others said, "No, but it is like him." He said, "I am the man." So they asked him, "How were your eyes opened?" He replied, "The man they call Jesus made some clay and smeared my eyes with it and told me, 'Go and wash them in Siloam'; so I went and washed them, and I got my sight." "Where is he?" they asked; he answered, "I do not know."

They brought him before the Pharisees, this man who had once been blind. As it was on the sabbath day that Jesus had made clay and opened his eyes, the Pharisees asked him again how he had regained his sight, and he told them, "He smeared some clay on my eyes, and I washed them, and now I can see." Then said some of the Pharisees, "This man is not from God, for he does not keep the sabbath"; others said, "How can a sinner perform such Signs?" They were divided on this. So they asked the blind man once more, "What have you to say about him, you whose eyes he has opened?" The man replied, "I say he is a prophet."

The Jews would not believe he had been born blind and had regained his sight, till they summoned the parents of the man who had regained his sight, asking them, "Is this your son, the son you declare was born blind? How is it that he can see now?" His parents answered, "This is our son, and he was born blind; we know that. But how he can see to-day, we do not know, nor do we know who opened his eyes. Ask himself; he is of age, he can speak for himself." (His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed him to be Christ should be excommunicated. That was why the man's parents said, "He is of age, ask himself.") So the man born blind was summoned a second time, and told, "Now give God the praise; this man, we know quite well, is only a sinner." To which he replied, "I do not know if he is a sinner; one thing I do know, that once I was blind and now I can see." "What did he do to you?" they repeated; "How did he open your eyes?" He retorted, "I have told you that already, and you would not listen to me. Why do you want to hear it over again? Do you want to be disciples of his?" Then they stormed at him: "You are his disciple, we are disciples of

Moses! We know God spoke to Moses, but we do not know where this fellow comes from." The man replied to them, "Well, this is amazing! You do not know where he comes from, and yet he has opened my eyes! God, we know, does not listen to sinners; he listens to anyone who is devout and who obeys his will. It is unheard of, since the world began, that anyone should open a blind man's eyes. If this man were not from God, he could do nothing." They retorted, "And so you would teach us—you, born in utter depravity!" Then they expelled him. Jesus heard that they had expelled him, and on meeting him he said, "You believe in the Son of man?" "Who is that, sir?" said the man, "tell me, that I may believe in him." "You have seen him," Jesus said, "he is talking to you." He said, "I do believe, Lord"—and he worshipped him. Then said Jesus, "It is for judgment that I have come into this world, to make the sightless see, to make the seeing blind."

John ix. 1-39.

#### A DEAD MAN RETURNS TO LIFE

Now there was a man ill, Lazarus of Bethany—the village of Mary and her sister Martha. (The Mary whose brother Lazarus was ill was the Mary who anointed the Lord with perfume and wiped his feet with her hair.) Jesus loved Martha and her sister and Lazarus; so the sisters sent to him, saying, "Lord, he whom you love is ill." When Jesus heard it, he said, "This illness is not to end in death; the end of it is the glory of God, that the Son of God may be glorified thereby." So, when he heard of the illness, he stayed where he was for two days; then, after that, he said to the disciples, "Let us go back to Judæa." "Rabbi," said the disciples, "the Jews were trying to stone you only the other day; are you going back there?" Jesus replied, "Are there not twelve hours in the day?

If one walks during the day he does not stumble,  
for he sees the light of this world:  
but if one walks during the night he does stumble,  
for he lacks light."

This he said, then added, "Our friend Lazarus has fallen asleep; I am going to waken him." "Lord," said the disciples, "if he has fallen asleep, he will get better." Jesus, however, had been speaking of his death; but as they imagined he meant natural

sleep, he then told them plainly, "Lazarus is dead; and for your sakes I am glad I was not there, that you may believe. Come now, let us go to him." Whereupon Thomas (called 'the Twin') said to his fellow-disciples, "Let us go too, let us die along with him!"

Now when Jesus arrived, he found that Lazarus had been buried for four days. Then Martha, hearing of the arrival of Jesus, went out to meet him, while Mary sat at home. Said Martha to Jesus, "Had you been here, Lord, my brother would not have died. But now—well, I know that, whatever you ask God for, he will grant you." Jesus said to her, "Your brother will rise again." "I know," said Martha, "he will rise at the resurrection, on the last day." Jesus said to her, "I am myself resurrection and life:

he who believes in me will live, even if he dies,  
and no one who lives and believes in me will ever die.

You believe that?" "Yes, Lord," she said, "I do believe you are the Christ, the Son of God, who was to come into the world"—and with these words she went off to call her sister Mary, telling her secretly, "The Teacher is here, and he is calling for you." On hearing this, Mary rose hurriedly and went to him. (Jesus had not entered the village yet, he was still at the spot where Martha had met him.) Now as Bethany is not far from Jerusalem, only about two miles away, a number of Jews had gone to condole with Martha and Mary about their brother; so, when the Jews who were condoling with her inside the house noticed her rise hurriedly and go out, they followed her, as they imagined she was going to wail at the tomb. But when Mary came to where Jesus was and saw him, she dropped at his feet, crying, "Had you been here, Lord, my brother would not have died." Now when Jesus saw her wailing and saw the Jews who accompanied her wailing, he chafed in spirit and was disquieted. "Where have you laid him?" he asked. They answered, "Come and see, sir." Jesus burst into tears. Whereupon the Jews said, "See how he loved him!"—though some of them asked, "Could he not have prevented him from dying, when he could open a blind man's eyes?" This made Jesus chafe afresh, so he went to the tomb; it was a cave with a boulder to close it. Jesus said, "Remove the boulder." "Lord," said Martha, the dead man's sister, "he will be stinking by this time; he has been dead four

days." "Did I not tell you," said Jesus, "if you will only believe, you shall see the glory of God?" Then they removed the boulder, and Jesus, lifting his eyes to heaven, said, "Father, I thank thee for listening to me. (I knew thou wouldst always listen to me, but I spoke on account of the crowd around, that they might believe thou hast sent me.)" So saying, he exclaimed with a loud cry, "Lazarus, come out!" Out came the dead man, his feet and hands swathed in bandages, and his face tied up with a towel. Jesus said, "Untie him, and let him go."

Now a number of the Jews who had come to visit Mary and who witnessed what he had done, believed in him. But some of them went off to the Pharisees and told them what Jesus had done.

John xi. 1-46.

#### WHO DO YOU SAY I AM?

Now when Jesus came to the district of Cæsarea Philippi, he asked his disciples, "Who do people say the Son of man is?" They told him, "Some say John the Baptist, others Elijah, others Jeremiah or one of the prophets." He said to them, "And who do you say I am?" So Simon Peter replied, "You are the Christ, the Son of the living God." Jesus answered him, "You are a blessed man, Simon Barjona, for it was my Father in heaven, not flesh and blood, that revealed this to you. Now I tell you, Peter is your name, and on this rock I will build my church; the powers of Hades shall not succeed against it. I will give you the keys of the Realm of heaven;

Whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven."

He then forbade the disciples to tell anyone that he was the Christ.

From that time Jesus began to show his disciples that he had to leave for Jerusalem and endure great suffering at the hands of the elders and high priests and scribes, and be killed and be raised on the third day. Peter took him and began to reprove him for it; "God forbid, Lord," he said. "This must not be!" But he turned and said to Peter, "Get behind me, you Satan! You are a hindrance to me! Your outlook is not God's but man's." Then said Jesus to his disciples, "If anyone wishes to come after me, let him deny himself, take up his cross, and follow me;



for whoever wants to save his life will lose it,  
and whoever loses his life for my sake will find it.

What profit will it be if a man gains the whole world and forfeits his own soul? What will a man offer as an equivalent for his soul? For the Son of man is coming in the glory of his Father with his angels, and then he will reward everyone for what he has done."

Matt. xvi. 13-27.

### THE TRANSFIGURATION

Six days afterwards Jesus took Peter, James and his brother John, and led them up a high hill by themselves; in their presence he was transfigured, his face shone like the sun, and his clothes turned white as light. There appeared to them Moses and Elijah, who conversed with Jesus. So Peter addressed Jesus and said, "Lord, it is a good thing we are here; pray let me put up three tents here, one for you, one for Moses, and one for Elijah." He was still speaking when a bright cloud overshadowed them, and from the cloud a voice said,

"This is my Son, the Beloved,  
in him is my delight:  
listen to him."

When the disciples heard the voice, they fell on their faces in terror; but Jesus came forward and touched them, saying, "Rise, have no fear." And on raising their eyes they saw no one except Jesus all alone. As they went down the hill, Jesus ordered them, "Tell this vision to nobody until the Son of man is raised from the dead." The disciples inquired of him, "Then why do the scribes say that Elijah has to come first?" He replied, "Elijah to come and restore all things? Nay, I tell you Elijah has already come, but they have not recognized him—they have worked their will on him. And the Son of man will suffer at their hands in the same way." Then the disciples realized that he was speaking to them about John the Baptist.

When they reached the crowd, a man came up and knelt to him. "Ah, sir," he said, "have pity on my son; he is an epileptic and he suffers cruelly, he often falls into the fire and often into the water. I brought him to your disciples, but they could not heal him." Jesus answered, "O faithless and perverse generation,

how long must I still be with you? How long have I to bear with you? Bring him here to me." So Jesus checked the dæmon and it came out of him, and from that hour the boy was healed. The disciples then came to Jesus in private and said, "Why could we not cast it out?" He said to them, "Because you have so little faith. I tell you truly, if you had faith the size of a grain of mustard-seed, you could say to this hill, 'Move from here to there,' and remove it would; nothing would be impossible for you."

When his adherents mustered in Galilee, Jesus told them, "The Son of man is to be betrayed into the hands of men; they will kill him, but on the third day he shall be raised." They were sorely distressed at this.

Matt. xvii. 1-23.

#### SENTIMENTALITY REBUKED

Now he entered the house of a ruler who belonged to the Pharisees to take a meal. One of his fellow guests said to him, "Blessed is he who feasts in the Realm of God!" Jesus said to him, "There was a man who was giving a large supper, to which he had invited a number of guests. At the hour for supper, he sent his servant to tell the guests, 'Come, everything is ready.' But they all alike proceeded to decline. The first said to him, 'I have bought a farm and I am obliged to go and look at it. Pray consider me excused.' The second said, 'I have bought five pair of oxen and I am going to try them. Pray consider me excused.' Another said, 'I have married a wife; that is why I cannot come.' The servant went and reported this to his master. Then the master of the house was enraged, and said to his servant, 'Quick, go out to the streets and lanes of the town and bring in the poor, the maimed, the blind and the lame.' When the servant announced, 'Your order has been carried out, sir, but there is still room,' the master said to the servant, 'Go out to the roads and hedges and press people to come in, to fill up my house. For I tell you, not one of those who are invited shall taste my supper.'"

There were large crowds travelling with him; so he turned and said to them,

"If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, aye and his own life,

he cannot be a disciple of mine;  
 whoever does not carry his own cross and come after me,  
 he cannot be a disciple of mine.

For which of you, wanting to build a tower, does not first sit down to calculate the expense, to see if he has enough money to complete it?—in case, after he has laid the foundation and then is unable to finish the building, all the spectators start to make fun of him, saying, 'This fellow started to build but he could not finish it!' Or what king sets out to fight against another king without first sitting down to deliberate whether with ten thousand men he can encounter the king who is attacking him with twenty thousand? If he cannot, when the other is still at a distance he will send an embassy to do homage to him.

So with every one of you who will not part with all his goods—  
 he cannot be a disciple of mine.

Salt is excellent indeed: but if salt becomes insipid, what will restore its flavour? It is no use for either soil or dunghill, it is flung out. He who has an ear, let him listen to this."

Luke xiv. 1, 15-35.

### STRIVE TO GET IN

A man said to him, "Is it only a few, sir, who are saved?" So he said to them, "Strive to get in through the narrow door; for I tell you, many will try to get in and not be able, once the master of the House has risen and closed the door. You may stand outside and knock at the door, crying, 'Lord, open for us,' but he will answer you, 'I do not know where you come from.' You will then proceed to say, 'But we ate and drank in your presence, and you taught in our streets!' 'I tell you,' he will say, 'I do not know where you come from; *begone, every one of you, you evildoers!*' There you will wail and gnash your teeth, to see Abraham, Isaac, Jacob and all the prophets inside the Realm of God, and yourselves shut out. Yes, and people will be coming from east and west and north and south to their places at the feast within the Realm of God.

Some are last who will be first,  
 and some are first who will be last."

Luke xiii. 23-30.

## WHO IS MY NEIGHBOUR?

Now a jurist got up to tempt him. "Teacher," he said, "what am I to do to inherit life eternal?" He said to him, "What is written in the law? What do you read there?" He replied, "*You must love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole mind. Also your neighbour as yourself.*" "A right answer!" said Jesus; "*do that and you will live.*" Anxious to make an excuse for himself, however, he said to Jesus, "But who is my neighbour?" Jesus rejoined, "A man going down from Jerusalem to Jericho fell among robbers, who stripped and belaboured him and then went off, leaving him half-dead. Now it so chanced that a priest was going down the same road, but on seeing him he went past on the opposite side. So did a Levite who came to the spot; he looked at him but passed on the opposite side. However a Samaritan traveller came to where he was, and felt pity when he saw him; he went to him, bound his wounds up, pouring oil and wine into them, mounted him on his own steed, took him to an inn, and attended to him. Next morning he took out a couple of shillings and gave them to the innkeeper, saying, 'Attend to him, and if you are put to any extra expense, I will refund you on my way back.' Which of these three men, in your opinion, proved a neighbour to the man who fell among the robbers?" He said, "The man who took pity on him." Jesus said to him, "Then go and do the same."

Luke x. 25-37.

## ON THE ROAD TO JERUSALEM

They were on the way up to Jerusalem, Jesus walking in front of them; the disciples were in dismay and the company who followed were afraid. So once again he took the twelve aside and proceeded to tell them what was going to happen to himself. "We are going up to Jerusalem," he said, "and the Son of man will be betrayed to the high priests and scribes; they will sentence him to death and hand him over to the Gentiles, who will mock him, spit on him, scourge him and kill him; then after three days he will rise again."

Mark x. 32-34.

## THE BEST SEATS

James and John, the sons of Zebedæus, came up to him saying, "Teacher, we want you to do whatever we ask you." So he said, "What do you want me to do for you?" They said to him, "Give us seats, one at your right hand and one at your left hand, in your glory." Jesus said, "You do not know what you are asking. Can you drink the cup I have to drink, or undergo the baptism I have to undergo?" They said to him, "We can." Jesus said, "You shall drink the cup I have to drink and undergo the baptism I have to undergo; but it is not for me to grant seats at my right or my left hand—these belong to the men for whom they have been destined." Now when the ten heard of this, they burst into indignation at James and John; so Jesus called them and said,

"You know the so-called rulers of the Gentiles lord it over them,

and their great men overbear them:

not so with you.

Whoever wants to be the great man among you must be your servant,

and whoever of you wants to be first must be the slave of all; for the Son of man himself has not come to be served but to serve,

and to give his life as a ransom for many."

Mark x. 35-45.

## MATERIAL AND SPIRITUAL WEALTH

Up came a man and said to him, "Teacher, what good deed must I do to gain life eternal?" He said to him, "Why do you ask me about what is good? One alone is good. But if you want to get into Life, keep the commands." "Which?" he said. And Jesus answered, "The commands, *you shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honour your father and mother, and you must love your neighbour as yourself.*" The young man said, "I have observed all these. What more is required?" Jesus said to him, "If you want to be perfect, go and sell your property, give the money to the poor and you shall have treasure in heaven; then come and follow me." When the young man heard that, he went sadly

away, for he had great possessions. And Jesus said to his disciples, "I tell you truly, it will be difficult for a rich man to get into the Realm of heaven. I tell you again, it is easier for a camel to get through a needle's eye than for a rich man to get into the Realm of God." When the disciples heard this, they were utterly astounded; they said, "Who then can possibly be saved?" Jesus looked at them and said, "This is impossible for men, but anything is possible for God." Then Peter replied, "Well, we have left our all and followed you. Now what are we to get?" Jesus said to them, "I tell you truly, in the new world, when the Son of man shall sit on the throne of his glory, you who have followed me shall also sit on twelve thrones to govern the twelve tribes of Israel. Everyone who has left brothers or sisters or father or mother or wife or children or lands or houses for my name's sake will get a hundred times as much and inherit life eternal. Many who are first shall be last, and many who are last shall be first."

Matt. xix. 16-30.

#### THE FOLLY OF COVETOUSNESS

A man out of the crowd said to him, "Teacher, tell my brother to give me my share of our inheritance"; but he said to him, "Man, who made me a judge or arbitrator over your affairs?" Then he said to them, "See and keep clear of covetousness in every shape and form, for a man's life is not part of his possessions because he has ample wealth." He told them a parable. "A rich man's estate bore heavy crops. So he debated, 'What am I to do? I have no room to store my crops.' And he said, 'This is what I will do. I will pull down my granaries and build larger ones, where I can store all my produce and my goods. And I will say to my soul, "Soul, you have ample stores laid up for many a year; take your ease, eat, drink and be merry."' But God said to him, 'Foolish man, this very night your soul is required from you; and who will get all you have prepared?' So fares the man who lays up treasure for himself, instead of gaining the riches of God."

Luke xii. 13-21.

#### CONSORTING WITH SINNERS

The taxgatherers and sinners were all approaching him to listen to him, but the Pharisees and the scribes complained, "He wel-

comes sinners and eats along with them!" So he told them this parable, "Which of you with a hundred sheep, if he loses one, does not leave the ninety-nine in the open field and go after the lost one till he finds it? When he finds it, he lays it on his shoulders with joy, and when he gets home he gathers his friends and neighbours: 'Rejoice with me,' he says to them, 'for I have found the sheep I lost.' So, I tell you, there will be joy in heaven over a single sinner who repents, more than over ninety-nine good people who do not need to repent."

Luke xv. 1-7.

### THE PRODIGAL SON

He also said: "There was a man who had two sons, and the younger said to his father, 'Father, give me the share of the property that falls to me.' So he divided his means among them. Not many days later, the younger son sold off everything and went abroad to a distant land, where he squandered his means in loose living. After he had spent his all, a severe famine set in throughout that land, and he began to feel in want; so he went and attached himself to a citizen of that land, who sent him to his fields to feed swine. And he was fain to fill his belly with the pods the swine were eating; no one gave him anything. But when he came to his senses, he said, 'How many hired men of my father have more than enough to eat, and here am I, perishing of hunger! I will be up and off to my father, and I will say to him, "Father, I have sinned against heaven and before you; I don't deserve to be called your son any more; only make me like one of your hired men."' So he got up and went off to his father. But when he was still far away, his father saw him and felt pity for him and ran to fall upon his neck and kiss him. The son said to him, 'Father, I have sinned against heaven and before you; I don't deserve to be called your son any more.' But the father said to his servants, 'Quick, bring the best robe and put it on him, give him a ring for his hand and sandals for his feet, and bring the fatted calf, kill it, and let us eat and be merry; for my son here was dead and he has come to life, he was lost and he is found.' So they began to make merry. Now his elder son was out in the field, and as he came near the house he heard music and dancing; so, summoning one of the servants, he asked what this meant. The servant

told him, 'Your brother has arrived, and your father has killed the fatted calf, because he has got him back safe and sound.' This angered him, and he would not go in. His father came out and tried to appease him; but he replied, 'Look at all the years I have been serving you! I never neglected any of your orders, and yet you have never given me so much as a kid, to let me make merry with my friends. But as soon as this son of yours arrives, after wasting your means with harlots, you kill the fatted calf for him!' The father said to him, 'My son, you and I are always together; all I have is yours. We could not but make merry and rejoice, for your brother here was dead and he has come to life again, he was lost but he is found.'

Luke xv. 11-32.

#### THE PHARISEE AND THE PUBLICAN

He also told the following parable to certain persons who were sure of their own goodness and looked down upon everybody else. "Two men went up to pray in the temple; one was a Pharisee and the other was a taxgatherer. The Pharisee stood up and said his prayer as follows: 'I thank thee, O God, I am not like the rest of men, thieves, rogues, and immoral, or even like yon taxgatherer. Twice a week I fast; on all my income I pay tithes.' But the taxgatherer stood far away and would not lift even his eyes to heaven, but beat his breast, saying, 'O God, have mercy on me for my sins!' I tell you, he went home accepted by God rather than the other man;

for everyone who uplifts himself will be humbled,  
and he who humbles himself will be uplifted."

Now people even brought their infants for him to touch them; when the disciples noticed it they checked them, but Jesus called for the infants. "Let the children come to me," he said, "do not stop them: the Realm of God belongs to such as these. I tell you truly, whoever will not submit to the Reign of God like a child, will never get into it at all."

Luke xviii. 9-17.

#### THE RICH MAN AND THE POOR MAN

Now the Pharisees, who were fond of money, sneered at him. So he told them, "You are the people who get men to think



you are good, but God knows what your hearts are! What is lofty in the view of man is loathsome in the eyes of God.

There was a rich man, clad in purple and fine linen, who lived sumptuously every day. Outside his door lay a poor man called Lazarus; he was a mass of ulcers, and fain to feed on the crumbs that fell from the rich man's table. (The very dogs used to come and lick his ulcers.) Now it happened that the poor man died, and he was carried by the angels to Abraham's bosom. The rich man died too, and was buried. And as he was being tortured in Hades, he raised his eyes and saw Abraham far away with Lazarus in his bosom; so he called out, 'Father Abraham, take pity on me, send Lazarus to dip his finger-tip in water and cool my tongue, for I am in anguish in these flames.' But Abraham said, 'Remember, my son, you got all the bliss when you were alive, just as Lazarus got the ills of life; he is in comfort now, and you in anguish. Besides all that, a great gulf yawns between us and you, to keep back those who want to cross from us to you and also those who would pass from you to us.' Then he said, 'Well, father, I beg you to send him to my father's house, for I have five brothers; let him bear testimony to them, that they may not come to this place of torture as well.' 'They have got Moses and the prophets,' said Abraham, 'they can listen to them.' 'No, father Abraham,' he said, 'but if someone only goes to them from the dead, they will repent.' He said to him, 'If they will not listen to Moses and the prophets, they will not be convinced, not even if one rose from the dead.'"

Luke xvi. 14, 15, 19-31.

#### BLIND BARTIMÆUS

Then they reached Jericho; and as he was leaving Jericho with his disciples and a considerable crowd, the son of Timæus, Bartimæus, the blind beggar who sat beside the road, heard it was Jesus of Nazaret. So he started to shout, "Son of David! Jesus! have pity on me!" A number of the people checked him and told him to be quiet, but he shouted all the more, "Son of David, have pity on me!" Jesus stopped and said, "Call him." Then they called the blind man and told him, "Courage! Get up, he is calling you." Throwing off his cloak, he jumped up and went to Jesus. Jesus spoke to him and said, "What do you want me to do for you?" The blind man said, "Rabboni, I want to regain my sight." Then Jesus said, "Go, your faith has made

you well"; and he regained his sight at once and followed Jesus along the road.

Mark x. 46-52.

#### ZACCHÆUS

Then he entered Jericho. And as he passed through it, there was a man called Zacchæus, the head of the taxgatherers, a wealthy man, who tried to see what Jesus was like; but he could not, on account of the crowd—for he was small of stature. So he ran forward and climbed into a sycamore tree to get a sight of him, as he was to pass that way. But when Jesus reached the spot, he looked up and said to him, "Zacchæus, come down at once, for I must stay at your house to-day." He came down at once and welcomed him gladly. But when they saw this, everyone began to mutter that he had gone to be 'the guest of a sinner.' So Zacchæus stopped and said to the Lord, "I will give the half of all I have, Lord, to the poor; if I have cheated anybody, I will give him back four times as much." And Jesus said of him, "To-day salvation has come to this house, since Zacchæus here is a son of Abraham. For the Son of man has come to seek and save the lost."

Luke xix. 1-10.

#### LAMENT OVER JERUSALEM

And when he saw the city, as he approached, he wept over it, saying, "Would that you too knew, even to-day, on what your peace depends! But no, it is hidden from you! A time is coming for you, when your enemies will throw up ramparts round you and encircle you and besiege you on every side and raze you and your children within you to the ground, leaving you not one stone upon another—and all because you would not understand when God was visiting you."

Luke xix. 41-44.

#### THE TRIUMPHAL ENTRY

When they came near Jerusalem and had reached Bethphagé at the Hill of Olives, then Jesus despatched two disciples, saying to them, "Go to the village in front of you and you will at once find an ass tethered, with a colt alongside of her; untether them and bring them to me. If anyone says anything to you, you will say that the Lord needs them; then he will at once let them

go." (This took place for the fulfilment of what had been spoken by the prophet,

*Tell the daughter of Sion,  
"Here is your king coming to you,  
He is gentle and mounted on an ass,  
and on a colt, the foal of a beast of burden."*

So the disciples went and did as Jesus told them; they brought the ass and the colt and put their clothes on them. Jesus seated himself on them, and the greater part of the crowd spread their clothes on the road, while others cut branches from the trees and strewed them on the road. And the crowds who went in front of him and who followed behind shouted,

*"Hosanna to the Son of David!  
Blessed be he who comes in the Lord's name!  
Hosanna in high heaven!"*

When he entered Jerusalem, the whole city was in excitement over him. "Who is this?" they said, and the crowds replied, "This is the prophet Jesus from Nazaret in Galilee!" Then Jesus went into the temple of God and drove out all who were buying and selling inside the temple; he upset the tables of the money-changers and the stalls of those who sold doves, telling them, "It is written, *My house shall be called a house of prayer*, but you make it *a den of robbers*."

Blind and lame people came up to him in the temple, and he healed them. But when the high priests and scribes saw his wonderful deeds and saw the children who shouted in the temple, "Hosanna to the Son of David!" they were indignant; they said to him, "Do you hear what they are saying?" "Yes," said Jesus, "and have you never read, *Thou hast brought praise to perfection from the mouth of babes and sucklings*?" Then he left them and went outside the city to Bethany, where he spent the night.

Matt. xxi. 1-17.

### THE FEAST AT BETHANY

Six days before the festival, Jesus came to Bethany, where Lazarus stayed (whom Jesus had raised from the dead). They gave a supper for him there; Martha waited on him, and Lazarus was among those who reclined at table beside him.

She had a sister called Mary, who seated herself at the feet of the Lord to listen to his talk. Now Martha was so busy attending to them that she grew worried; she came up and said, "Lord, is it all one to you that my sister has left me to do all the work alone? Come, tell her to lend me a hand." The Lord answered her, "Martha, Martha, Mary has chosen the best dish, and she is not to be dragged away from it."

Then Mary, taking a pound of expensive perfume, real nard, anointed the feet of Jesus and wiped his feet with her hair, till the house was filled with the scent of the perfume. One of his disciples, Judas Iscariot (who was to betray him), said, "Why was not this perfume sold for ten pounds, and the money given to the poor?" (Not that he cared for the poor; he said this because he was a thief, and because he carried the money-box and pilfered what was put in.) Then said Jesus, "Let her alone, let her keep what she has for the day of my burial."

John xii. 1, 2; Luke x. 39-42; John xii. 3-7.

#### CLEANSING THE TEMPLE

Then they came to Jerusalem, and entering the temple he proceeded to drive out those who were buying and selling inside the temple; he upset the tables of the money-changers and the stalls of those who sold doves, and would not allow anyone to carry a vessel through the temple; also he taught them. "Is it not written," he asked, "*My house shall be called a house of prayer for all nations?* You have made it *a den of robbers.*" This came to the ears of the scribes and high priests, and they tried to have him put to death, for they were afraid of him. But the multitudes were all astounded at his teaching. And when evening came, he went outside the city.

Mark xi. 15-19.

#### THE TEN BRIDESMAIDS

Then he proceeded to address them in parables.

"Then shall the Realm of heaven be compared to ten maidens who took their lamps and went out to meet the bridegroom and the bride. Five of them were stupid, five were sensible. For although the stupid took their lamps, they took no oil with them, whereas the sensible took oil in their vessels as well as their lamps. As the bridegroom was long of coming, they all grew drowsy and went to sleep. But at midnight the cry arose,

'Here is the bridegroom! Come out to meet him!' Then all the maidens rose and trimmed their lamps. The stupid said to the sensible, 'Give us some of your oil, for our lamps are going out.' But the sensible replied, 'No, there may not be enough for us and for you. Better go to the dealers and buy for yourselves.' Now while they were away buying oil, the bridegroom arrived; those maidens who were ready accompanied him to the marriage-banquet, and the door was shut. Afterwards the rest of the maidens came and said, 'Oh sir, oh sir, open the door for us!' but he replied, 'I tell you frankly, I do not know you.' Keep on the watch then, for you know neither the day nor the hour."

Mark xii. 1; Matt. xxv. 1-13.

#### PARABLE OF THE TALENTS

"For the case is that of a man going abroad, who summoned his servants and handed over his property to them; to one he gave twelve hundred pounds, to another five hundred, and to another two hundred and fifty; each got according to his capacity. Then the man went abroad. The servant who had got the twelve hundred pounds went at once and traded with them, making another twelve hundred. Similarly the servant who had got the five hundred pounds made another five hundred. But the servant who had got the two hundred and fifty pounds went off and dug a hole in the ground and hid his master's money. Long afterwards, the master of those servants came back and settled accounts with them. Then the servant who had got the twelve hundred pounds came forward, bringing twelve hundred more; he said, 'You handed me twelve hundred pounds, sir; here I have gained another twelve hundred.' His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum: I will put you in charge of a large sum. Come and share your master's feast.' Then the servant with the five hundred pounds came forward. He said, 'You handed me five hundred pounds, sir; here I have gained another five hundred.' His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum: I will put you in charge of a large sum. Come and share your master's feast.' Then the servant who had got the two hundred and fifty pounds came forward. He said, 'I knew you were a hard man, sir, reaping where you never sowed and gathering where you never winnowed. So I was afraid; I went

and hid your two hundred and fifty pounds in the earth. There's your money!' His master said to him in reply, 'You rascal, you idle servant! You knew, did you, that I reap where I never sowed and gather where I never winnowed! Well then, you should have handed my money to the bankers, and I would have got my capital with interest when I came back. Take therefore the two hundred and fifty pounds away from him; give it to the servant who had the twelve hundred.'

For to everyone who has, shall more be given and richly given;

but from him who has nothing, even what he has shall be taken.

Throw the good-for-nothing servant into the darkness outside; there men will wail and gnash their teeth."

Matt. xxv. 14-30.

#### THE LAST JUDGMENT

"When the Son of man comes in his glory, and *all the angels with him*, then he will sit on the throne of his glory, and all nations will be gathered in front of him; he will separate them one from another, as a shepherd separates the sheep from the goats, setting the sheep on his right hand and the goats on his left. Then shall the King say to those on his right, 'Come, you whom my Father has blessed, come into your inheritance in the realm prepared for you from the foundation of the world.'

For I was hungry and you fed me,  
I was thirsty and you gave me drink,  
I was a stranger and you entertained me,  
I was unclothed and you clothed me,  
I was ill and you looked after me,  
I was in prison and you visited me.'

Then the just will answer,

'Lord, when did we see you hungry and feed you? or thirsty and gave you drink?  
when did we see you a stranger and entertain you? or unclothed and clothed you?  
when did we see you ill or in prison and visit you?'

The King will answer them, 'I tell you truly, in so far as you

did it to one of these my brothers, even to the least of them, you did it to me.'

Then he will say to those on the left 'Begone from me, accursed ones, to the eternal fire which has been prepared for the devil and his angels!

For I was hungry but you never fed me,  
I was thirsty but you never gave me drink,  
I was a stranger but you never entertained me,  
I was unclothed but you never clothed me,  
I was ill and in prison but you never looked after me.'

Then they will answer too, 'Lord, when did we ever see you hungry or thirsty or a stranger or unclothed or ill or in prison, and did not minister to you?' Then he will answer them, 'I tell you truly, in so far as you did not do it to one of these, even the least of them, you did not do it to me.'

So they shall depart to eternal punishment,  
and the just to eternal life."

Matt. xxv. 31-46.

#### JUDAS GOES TO THE PRIESTS

The passover and the festival of unleavened bread fell two days later; so the high priests and scribes were trying how to get hold of him by craft and have him put to death. "Only," they said, "it must not be during the festival; that would mean a popular riot."

And Satan entered Judas called Iscariot, a member of the twelve, who went off to discuss with the high priests and commanders how he could betray him to them. They were delighted, and arranged to pay him for it. He agreed, and sought a good opportunity for betraying him to them in the absence of the crowd.

Mark xiv. 1, 2; Luke xxii. 3-6.

#### JESUS WASHES THE DISCIPLES' FEET

Now before the passover festival Jesus knew that the time had come for him to pass from this world to the Father. He had loved his own in this world and he loved them to the end; so at supper, knowing that, though the devil had suggested to Judas Iscariot, Simon's son, to betray him, the Father had put

everything into his hands—knowing that he had come from God and was going to God, he rose from table, laid aside his robe and tied a towel round him, then poured water into a basin and began to wash the feet of the disciples, wiping them with the towel he had tied round him. He came to Simon Peter. “Lord,” said he, “you to wash my feet!” Jesus answered him, “You do not understand just now what I am doing, but you will understand it later on.” Said Peter, “You will never wash my feet, never!” “Unless I wash you,” Jesus replied, “you will not share my lot.” “Lord,” said Simon Peter, “then wash not only my feet but my hands and head.” Jesus said, “He who has bathed only needs to have his feet washed; he is clean all over. And you are clean—but not all of you” (he knew the traitor; that was why he said, “You are not all clean”). Then, after washing their feet and putting on his robe, he lay down again. “Do you know,” he said to them, “what I have been doing to you? You call me Teacher and Lord, and you are right: that is what I am. Well, if I have washed your feet, I who am your Lord and Teacher, you are bound to wash one another’s feet; for I have been setting you an example, that you should do what I have done to you.

Truly, truly I tell you, a servant is not greater than his master, nor is a messenger greater than he who sent him. If you know all this, blessed are you if you really do it. When I say ‘you,’ I do not mean you all; I know the men of my choice, and I made my choice that this scripture might be fulfilled, *he who eats my bread has lifted up his heel against me*. I am telling you this now, before it occurs, so that when it has occurred you may believe who I am. (Truly, truly I tell you,

he who receives anyone I send receives me,  
and he who receives me receives him who sent me.)”

On saying this, Jesus was disquieted in spirit: he testified, “Truly, truly I tell you, one of you will betray me.” The disciples looked at each other, at a loss to know which of them he meant. As one of his disciples was reclining on his breast—he was the favourite of Jesus—Peter nodded to him, saying, “Tell us who he means.” The disciple just leant back on the breast of Jesus and said, “Lord, who is it?” Jesus answered, “The man I am going to give this piece of bread to, when I dip it in the dish.”



Then he took the piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot; and when he took the bread, at that moment Satan entered him. Then Jesus told him, "Be quick with what you have to do." (None of those at table understood why he said this to him; some thought that, as Judas kept the money-box, Jesus told him to buy what they needed for the festival or to give something to the poor.) So Judas went out immediately after taking the bread. And it was night.

John xiii. 1-30.

#### THE LAST SUPPER

As they were eating, he took a loaf, and after the blessing he broke and gave it to them, saying, "Take this, it means my body." He also took a cup and after thanking God he gave it to them, and they all drank of it; he said to them, "This means my *covenant-blood* which is shed for many; truly I tell you, I will never drink the produce of the vine again, till the day I drink it new within the Realm of God."

Mark xiv. 22-25.

#### CHRIST THE VINE

"I am the real Vine, and my Father is the vine-dresser; he cuts away any branch on me which is not bearing fruit, and cleans every branch which does bear fruit, to make it bear richer fruit. You are already clean, by the word I have spoken to you. Remain in me, as I remain in you: just as a branch cannot bear fruit by itself, without remaining on the vine, neither can you, unless you remain in me. I am the vine, you are the branches. He who remains in me, as I in him, bears rich fruit (because apart from me you can do nothing). If anyone does not remain in me, he is thrown aside like a branch and he withers up; then the branches are gathered and thrown into the fire to be burned. If you remain in me and my words remain in you, then ask whatever you like and you shall have it. As you bear rich fruit and prove yourselves my disciples, my Father is glorified. As the Father has loved me, so I have loved you; remain within my love. If you keep my commands, you will remain within my love, just as I have kept my Father's commands and remain within his love.

I have told you this, that my joy may be within you and your joy complete. This is my command: you are to love one another

as I have loved you. To lay life down for his friends, man has no greater love than that. You are my friends—if you do what I command you; I call you servants no longer, because a servant does not know what his master is doing: I call you friends, because I have imparted to you all that I have learned from my Father. You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit, fruit that lasts, so that the Father may grant you whatever you ask in my name. This is what I command you, to love one another.”

John xv. 1-17.

#### THE HELPER WILL COME

“If the world hates you, remember it hated me first. If you belonged to the world, the world would love what it owned; it is because you do not belong to the world, because I have chosen you from the world, that the world hates you. Remember what I told you, ‘A servant is not greater than his master.’

If they persecuted me, they will persecute you;  
if they hold to my word, they will hold to yours.

They will do all this to you on account of my name, because they know not him who sent me. They would not be guilty, if I had not come and spoken to them; but, as it is, they have no excuse for their sin—he who hates me hates my Father also. They would not be guilty, if I had not done deeds among them such as no one has ever done; but, as it is, they have seen—and they have hated—both me and my Father. It is that the word written in their Law may be fulfilled: *they hated me for no cause.*

When the Helper comes, whom I will send to you from the Father, even the Spirit of truth who issues from the Father, he will bear witness to me; and you too are witnesses, for you have been with me from the very beginning.

I have told you all this, to keep you from being repelled. They will excommunicate you; indeed the time is coming when anyone who kills you will imagine that he is doing God a service. This they will do to you, because they have not known the Father nor me.

I have told you all this, so that when the time for it arrives, you may remember what I said to you. I did not tell you about this at the beginning, because I was with you then; but now I

am going to him who sent me. And yet not one of you asks, 'Where are you going?' No, your heart is full of sorrow at what I have told you. Yet—I am telling you the truth—my going is for your good. If I do not depart, the Helper will not come to you; whereas, if I go, I will send him to you. And when he comes, he will convict the world, convincing men of sin, of righteousness, and of judgment: of sin, because they do not believe in me; of righteousness, because I go to the Father and you see me no more; of judgment, because the Prince of this world has been judged. I have still much to tell you, but you cannot bear it at present. However, when the Spirit of truth comes, he will lead you into all the truth; for he will not speak of his own accord, he will say whatever he is told, and he will disclose to you what is to come. He will glorify me for he will draw upon what is mine and disclose it to you. All that the Father has is mine; that is why I say, 'he will draw upon what is mine and disclose it to you.'

In a little while, you shall behold me no longer; then, after a little, you shall see me." So some of his disciples said to one another, "What does he mean by telling us, 'In a little while, you shall behold me no longer; then, after a little, you shall see me,' and, 'I go to the Father?'" They said, "What is the meaning of 'In a little'? We do not understand what he is saying." Jesus knew that they wanted to ask him; so he said to them, "Is this what you are discussing together, why I said, 'In a little while, you will not see me: then, after a little, you shall see me'? Truly, truly I tell you, you will be weeping and lamenting while the world is rejoicing; you will be sorrowful, but then your sorrow will be changed to joy. When a woman is in labour she is sorry, for her time has come; but when the child is born she remembers her anguish no longer, for joy that a human being has been born into the world. So with you. Just now you are in sorrow, but I shall see you again and your heart will rejoice—with a joy that no one can take from you.

And on that day you will not ask me any questions. Truly, truly I tell you, whatever you ask the Father, he will give you in my name; hitherto you have asked nothing in my name; ask and you will receive, that your joy may be full. (I have told you this in figures, but the time is coming when I shall speak to you in figures no longer; I shall let you know plainly about the Father.) On that day you will ask in my name, and I do

not say to you that I will ask the Father on your behalf; for the Father loves you himself, because you have loved me and believed that I came forth from God. From the Father I came and I entered the world; again, I leave the world and I go to the Father."

His disciples said, "Now, you are talking plainly at last, not speaking in figures. Now we are sure that you know everything, and need no one to put questions to you. This makes us believe you have come forth from God." Jesus replied, "You believe it, at last? Behold, the time is coming, it has come already, when you will be scattered to your homes, every one of you, leaving me alone. But I am not alone, for the Father is with me. I have said all this to you that in me you may have peace; in the world you have trouble, but courage!—I have conquered the world.

Now at last the Son of man is glorified, and in him God is glorified: if God is glorified in him, God will glorify him in Himself and glorify him at once. Dear children, I am only to be with you a little longer; then you will look for me, and, as I told the Jews I tell you now, where I go you cannot come. I give you a new command, to love one another—as I have loved you, you are to love one another; by this everyone will recognize that you are my disciples, if you have love one for another." "Lord," said Simon Peter, "where are you going?" Jesus replied, "I am going where you cannot follow me at present; later on you are to follow me." "Lord," said Peter, "why cannot I follow you just now? I will lay down my life for you." Jesus replied, "Lay down your life for me? Truly, truly I tell you, before the cock crows, you will have disowned me thrice over."

John xv. 18-27; xvi.

#### CHRIST'S PRAYER FOR HIS FOLLOWERS

So Jesus spoke; then, lifting his eyes to heaven, he said: "Father, now the time has come; glorify thy Son that thy Son may glorify thee, since thou hast granted him power over all flesh to give eternal life to all whom thou hast given to him. (And this is life eternal, that they know thee, the only real God, and him whom thou hast sent, even Jesus Christ.) I have glorified thee on earth by accomplishing the work thou gavest me to do; now, Father, glorify me in thy presence with the glory which I enjoyed in thy presence before the world began. I have made thy Name known

to the men whom thou hast given to me from the world (thine they were, and thou gavest them to me), and they have held to thy word. They know now that whatever thou hast given me comes from thee, for I have given them the words thou gavest me, and they have received them; they are now sure that I came from thee, and they believe that thou didst send me.

I pray for them—not for the world but for those whom thou hast given me do I pray; for they are thine (all mine is thine and thine is mine), and I am glorified in them. I am to be in the world no longer, but they are to be in the world; I come to thee. Holy Father, keep them by the power of thy Name which thou hast given me, that they may be one as we are one. When I was with them, I kept them by the power of thy Name which thou hast given me; I guarded them, and not one perished—only the son of perdition, that the scripture might be fulfilled. But now I come to thee (I speak thus in the world that they may have my joy complete within them). I have given them thy word, and the world has hated them because they do not belong to the world any more than I belong to the world. I pray not that thou wilt take them out of the world, but that thou wilt keep them from the evil One. They do not belong to the world any more than I belong to the world. Consecrate them by the truth: thy word is truth. As thou hast sent me into the world, so have I sent them into the world, and for their sake I consecrate myself that they may be consecrated by the truth.

Nor do I pray for them alone, but for all who believe in me by their spoken word; may they all be one! As thou, Father, art in me and I in thee, so may they be in us—that the world may believe thou hast sent me. Yea, I have given them the glory thou gavest me, that they may be one as we are one—I in them and thou in me—that they may be made perfectly one, so that the world may recognize that thou hast sent me and hast loved them as thou hast loved me. Father, it is my will that these, thy gift to me, may be beside me where I am, to behold my glory which thou hast given me, because thou lovedst me before the foundation of the world. O just Father, though the world has not known thee, I have known thee, and these have known that thou hast sent me; so have I declared, so will I declare, thy Name to them, that the love with which thou hast loved me may be in them, and I in them.”

John xvii.

## CHRIST'S PARTING GIFT

"Let not your hearts be disquieted; you believe—believe in God and also in me. In my Father's house there are many abodes; were it not so, would I have told you I was going to prepare a place for you? And when I go and prepare a place for you, I will come back and take you to be with me, so that you may be where I am. And you know the way to where I am going."

"Lord," said Thomas, "we do not know where you are going, and how are we to know the way?" Jesus said to him, "I am the real and living way: no one comes to the Father except by means of me. If you knew me, you would know my Father too. You know him now and you have seen him."

"Lord," said Philip, "let us see the Father; that is all we want." Jesus said to him, "Philip, have I been with you all this time, and yet you do not understand me? He who has seen me has seen the Father. What do you mean by saying, 'Let us see the Father'? Do you not believe that I am in the Father and the Father is in me? The words I speak to you all I do not speak of my own accord; it is the Father who remains ever in me, who is performing his own deeds. Believe me, I am in the Father and the Father is in me:—or else, believe because of the deeds themselves. Truly, truly I tell you, he who believes in me will do the very deeds I do, and still greater deeds than these. For I am going to the Father, and I will do whatever you ask in my name, that the Father may be glorified in the Son; I will do whatever you ask me in my name. If you love me you will keep my commands and I will ask the Father to give you another Helper to be with you for ever, even the Spirit of truth: the world cannot receive him, because it neither sees nor knows him, but you know him, because he remains with you and will be within you. I will not leave you forlorn; I am coming to you. A little while longer and the world will see me no more; but you will see me, because I am living and you will be living too. You will understand, on that day, that I am in my Father and you are in me and I am in you. He who possesses my commands and obeys them is he who loves me, and he who loves me will be loved by my Father, and I will love him and appear to him."

"Lord," said Judas (not Judas Iscariot), "why is it that you are to appear to us, and not to the world?" Jesus answered, "If

anyone loves me he will obey my word, and my Father will love him, and we will come to him and take up our abode with him. He who does not love me does not obey my word; and what you hear me say is not my word but the word of the Father who sent me.

I have told you all this while I am still with you, but the Helper, the holy Spirit whom the Father will send in my name, will teach you everything and recall to you everything I have said. Peace I leave to you, my peace I give to you; I give it not as the world gives its 'Peace!' Let not your hearts be disquieted or timid. You heard me tell you I was going away and coming back to you; if you loved me, you would rejoice that I am going to the Father—for the Father is greater than I am.

I tell you this now, before it occurs, so that, when it does occur, you may believe. I will no longer talk much with you, for the Prince of this world is coming. He has no hold on me; his coming will only serve to let the world see that I love the Father and that I am acting as the Father ordered. Rise, let us be going."

John xiv.

#### IN GETHSEMANE

Having said this, Jesus went out with his disciples across the Kidron ravine to an orchard, which he entered in the company of his disciples. Judas the traitor also knew the spot, for Jesus and his disciples often met there.

Then he told his disciples, "Sit here while I pray." But he took Peter and James and John along with him; and as he began to feel appalled and agitated, he said to them, "*My heart is sad*, sad even to death; stay here and watch." Then he went forward a little and fell to the earth, praying that the hour might pass away from him, if possible. "Abba, Father," he said, "thou canst do anything. Take this cup away from me. Yet, not what I will but what thou wilt." Then he came and found them asleep; so he said to Peter, "Are you sleeping, Simon? Could you not watch for a single hour? Watch and pray, all of you, so that you may not slip into temptation. The spirit is eager, but the flesh is weak." Again he went away and prayed in the same words as before; then he returned and found them once more asleep, for their eyes were heavy. They did not know what to say to him.

Then he came for the third time and said to them, "Still asleep? still resting? No more of that! The hour has come, here is the Son of man betrayed into the hands of sinful men. Come, rise, let us be going; here is my betrayer close at hand!" At that very moment, while he was still speaking, Judas Iscariot, one of the twelve, came up accompanied by a mob with swords and cudgels, who had come from the high priests and scribes and elders. Now his betrayer had given them a signal; he said, "Whomever I kiss, that is the man. Seize him and get him safely away." So when he arrived he at once went up to him and said, "Rabbi, rabbi!" and kissed him. Then they laid hands on him and seized him, but one of the bystanders drew his sword and struck the servant of the high priest, cutting off his ear. Jesus turned on them, saying, "Have you sallied out to arrest me like a robber, with swords and cudgels? Day after day I was beside you in the temple teaching, and you never seized me. However, it is to let the scriptures be fulfilled."

Then they left him and fled, all of them.

John xviii. 1, 2; Mark xiv. 32-50.

#### BEFORE ANNAS

So the troops and their commander and the Jewish attendants seized Jesus, bound him, and brought him first of all to Annas (for Annas was the father-in-law of Caiaphas, who was high priest that year—the Caiaphas who had advised the Jews that it was for their interests that one man should die for the people). Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews gather; I have said nothing in secret. Why ask me? Ask my hearers what I have said to them; they know what I said." As he said this, one of the attendants who stood by gave him a blow, saying, "Is that how you answer the high priest?" "If I have said anything wrong," replied Jesus, "prove it; if I said what was true, why strike me?"

Then Annas had him bound and sent him to Caiaphas the high priest. Simon Peter followed Jesus along with another disciple; as this disciple was an acquaintance of the high priest, he passed into the courtyard of the high priest with Jesus, while Peter stood outside at the door. Then this other disciple, who



was an acquaintance of the high priest, came out and told the woman at the door to admit Peter.

John xviii. 12-16, 19-24.

#### PETER'S DENIAL

Now as Peter was downstairs in the courtyard, a maidservant of the high priest came along, and when she noticed Peter warming himself, she looked at him. "Ah," said she, "You were with the Nazarene too, with Jesus!" He denied it. "I don't understand," he said, "I don't see—what do you mean?" Then he went outside into the passage. The cock crowed. Again the maidservant who had noticed him began to tell the bystanders, "That fellow is one of them." But he denied it again. After a little the bystanders once more said to Peter, "To be sure, you are one of them. Why you are a Galilean!" But he broke out cursing and swearing, "I don't know the man you mean." At that moment the cock crowed for the second time. Then Peter remembered how Jesus had told him, "Before the cock crows twice, you will disown me thrice"; and he burst into tears.

Mark xiv. 66-72.

#### BEFORE THE SANHEDRIN

Now the high priests and the whole of the Sanhedrin tried to secure evidence against Jesus, in order to have him put to death; but they could find none, for while many bore false witness against him, their evidence did not agree. Some got up and bore false witness against him, saying, "We heard him say, 'I will destroy this temple made by hands, and in three days I will build another temple, not made by hands.'" But even so the evidence did not agree. So the high priest rose in their midst and asked Jesus, "Have you no reply to make? What about this evidence against you?" He said nothing, he made no answer. Again the high priest put a question to him. "Are you the Christ?" he said, "the Son of the Blessed?" Jesus said, "I am. And, what is more, you will all see *the Son of man seated at the right hand of the Power, and coming with the clouds of heaven.*" Then the high priest tore his clothes and cried, "What more evidence do we want? You have heard his blasphemy for yourselves. What is your mind?" They condemned him, all of them, to the doom of death; and some of them started to spit on him and blindfolding

him to buffet him, asking him, "Prophecy." The attendants treated him to cuffs and slaps.

Mark xiv. 55-65.

### THE REMORSE OF JUDAS

Then Judas his betrayer saw he was condemned, and repented; he brought back the thirty silver pieces to the high priests and elders, saying, "I did wrong in betraying innocent blood." "What does that matter to us?" they said, "it is your affair, not ours!" Then he flung down the silver pieces and went off and hanged himself. The high priests took the money and said, "It would be wrong to put this into the treasury, for it is the price of blood." So, after consulting, they bought with it the Potter's Field, to serve as a burying-place for strangers. That is why the field is called to this day "The Field of Blood." Then the word spoken by the prophet Jeremiah was fulfilled: *and I took the thirty silver pieces, the price of him who had been priced, whom they had priced and expelled from the sons of Israel; and I gave them for the potter's field, as the Lord had bidden me.*

Matt. xxvii. 3-10.

### BEFORE PILATE

Then from the house of Caiaphas they took Jesus to the prætorium. (It was early morning.) They would not enter the prætorium themselves, in case of being ceremonially defiled, for they wanted to eat the passover; so Pilate came outside to them and asked, "What charge do you bring against this man?" They retorted, "If he had not been a criminal, we would not have handed him over to you." Then said Pilate, "Take him yourselves, and sentence him according to your own Law." The Jews said, "We have no right to put anyone to death" (that the word of Jesus might be fulfilled, by which he had indicated the kind of death he was to die). So Pilate went back inside the prætorium and called Jesus, saying, "Then you are king of the Jews?" Jesus replied, "Are you saying this of your own accord, or did other people tell you about me?" "Am I a Jew?" said Pilate. "Your own nation and the high priests have handed you over to me. What have you done?" Jesus replied, "My realm does not belong to this world; if my realm did belong to this world, my men would have fought to prevent me being handed over to the Jews. No, my realm lies elsewhere." "So you are a

king?" said Pilate. "You!" "Certainly," said Jesus, "I am a king. This is why I was born, this is why I came into the world, to bear testimony to the truth. Everyone who belongs to the truth listens to my voice." "Truth!" said Pilate, "what does truth mean?" With these words he went out again to the Jews.

John xviii. 28-38.

#### BEFORE HEROD

And Pilate said to the high priests and the crowds, "I cannot find anything criminal about him." But they insisted, "He stirs up the people by teaching all over Judæa. He started from Galilee and now he is here." When Pilate heard that, he asked if the man was a Galilean, and ascertaining that he came under the jurisdiction of Herod he remitted him to Herod, who himself was in Jerusalem during those days.

Herod was greatly delighted to see Jesus; he had long wanted to see him, because he had heard about him, and also because he hoped to see him perform some miracle. But though he put many questions to him, Jesus gave him no answer. Meanwhile the high priests and scribes stood and accused him with might and main. Then Herod and his troops scoffed at him and made fun of him, and after arraying him in a bright robe he remitted him to Pilate. Herod and Pilate became friends that day—previously they had been at enmity.

Luke xxiii. 4-12.

#### NOT THIS MAN BUT BAR-ABBAS

Then summoning the high priests and rulers and the people, Pilate said to them, "You brought me this man as being an inciter to rebellion among the people. I have examined him before you and found nothing criminal about him, for all your accusations against him. No, nor has Herod, for he has remitted him to us. He has done nothing, you see, that calls for death; so I shall release him with a whipping." But they shouted one and all, "Away with him! Release Bar-Abbas for us!" (This was a man who had been put into prison on account of a riot which had taken place in the city, and also on a charge of murder.) Again Pilate addressed them, for he wanted to release Jesus; but they roared, "To the cross, to the cross with him!" He asked them a third time, "But what crime has he committed? I have found

nothing about him that deserves death; so I shall release him with a whipping.

"Look, I am bringing him out to you. Understand, I cannot find anything wrong about him." So out came Jesus, and Pilate said, "Here the man is!" Now when the high priests and their attendants saw him, they yelled, "Crucify him, crucify him!" Pilate said, "Take him and crucify him yourselves! I find nothing wrong about him." The Jews retorted, "But we have a Law, and by our Law he is bound to die, because he has made himself out to be God's Son." Now when Pilate heard that, he was still more afraid; he went inside the *prætorium* again and asked Jesus, "Where do you come from?" Jesus made no reply. Then Pilate said, "You will not speak to me? Do you not know it is in my power to release you or to crucify you?" Jesus answered, "You would have no power over me, unless it had been granted you from above. So you are less guilty than he who betrayed me to you." This made Pilate anxious to release him, but the Jews yelled, "If you release him, you are no friend of Cæsar's!" "Anyone who makes himself a king is against Cæsar!"

On hearing this, Pilate brought Jesus out and seated him on the tribunal at a spot called the 'mosaic pavement'—the Hebrew name is *Gabbatha* (it was the day of Preparation for the pass-over, about noon). "There is your king!" he said to the Jews. Then they yelled, "Off with him! Off with him! Crucify him!" "Crucify your king?" said Pilate. The high priest retorted, "We have no king but Cæsar!"

Luke xxiii. 13-22; John xix. 4-15.

#### PILATE WASHES HIS HANDS

Now when Pilate saw that, instead of him doing any good, a riot was rising, he took some water and washed his hands in presence of the crowd, saying, "I am innocent of this good man's blood. It is your affair!" To this all the people replied, "His blood be on us and on our children!" Then he released Bar-Abbas for them; Jesus he scourged and handed over to be crucified.

Then the soldiers of the governor took Jesus into the *prætorium* and got all the regiment round him; they stripped him and threw a scarlet mantle round him, plaited a crown of thorns and set it on his head, put a stick in his right hand, and knelt before him in mockery, crying, "Hail, king of the Jews!" They spat on him, they took the stick and struck him on the head, and

after making fun of him they stripped him of the mantle, put on his own clothes, and took him off to be crucified.

Matt. xxvii. 24-31.

#### SIMON OF CYRENE CARRIES THE CROSS

As they led him off, they caught hold of Simon a Cyrenian on his way from the country, laying the cross on him to carry after Jesus. He was followed by a large multitude of the people and also of women who beat their breasts and lamented him; but Jesus turned to them and said, "Daughters of Jerusalem, weep not for me but weep for yourselves and for your children! For there are days coming when the cry will be,

'Blessed are the barren,  
the wombs that have never borne  
and the breasts that never have suckled!'  
Then will people say *to the mountains, 'Fall on us!'* and *to the hills, 'Cover us.'*

For if this is what they do when the wood is green,  
what will they do when the wood is dry?"

Luke xxiii. 26-31.

#### AT THE PLACE OF A SKULL

When they came to a place called Golgotha (meaning the place of a skull), *they gave him a drink of wine mixed with bitters*; but when he tasted it, he would not drink it.

Two criminals were also led out with him to be executed, and when they came to the place called The Skull, they crucified him there along with the criminals, one at his right and one at his left. Jesus said, "Father, forgive them, they do not know what they are doing." Then they *distributed his clothes among themselves by drawing lots*.

The people stood and stared, while the rulers sneered at him, saying, "He saved others, let him save himself, if he is the Christ of God, the Chosen One!" The soldiers made fun of him too by coming up and handing him vinegar, saying, "If you are the king of the Jews, save yourself." (For there was an inscription over him in Greek and Latin and Hebrew characters,

#### THIS IS THE KING OF THE JEWS.)

One of the criminals who had been hanged also abused him, saying, "Are you not the Christ? Save yourself and us as well."

But the other checked him, saying, "Have you no fear even of God? You are suffering the same punishment as he. And we suffer justly; we are getting what we deserve for our deeds. But he has done no harm." And he added, "Jesus, do not forget me when you come to reign." "I tell you truly," said Jesus, "you will be in paradise with me this very day."

Matt. xxvii. 33, 34; Luke xxiii. 32-43.

#### MARY AND THE BELOVED DISCIPLE

Now many of the Jews read this inscription, for the place where Jesus had been crucified was close to the city; besides, the inscription was in Hebrew, Latin, and Greek. So the Jewish high priests said to Pilate, "Do not write, THE KING OF THE JEWS; write, HE SAID I AM THE KING OF THE JEWS." Pilate replied, "What I have written, I have written."

Now beside the cross of Jesus stood his mother and his mother's sister, Mary the wife of Cleopas, and Mary of Magdala. So when Jesus saw his mother and his favourite disciple standing near, he said to his mother, "Woman, there is your son!" Then he said to the disciple, "And there is your mother!" And from that hour the disciple took her to his home.

John xix. 20-22, 25-27.

#### A CRY FROM THE DARKNESS

Now from twelve o'clock to three o'clock darkness covered all the land, and about three o'clock Jesus gave a loud cry, "*Eli, eli, lema sabachthani*" (that is, My God, my God, why forsake me?). On hearing this, some of the bystanders said, "He is calling for Elijah." One of them ran off at once and took a sponge, which he soaked in vinegar and put on the end of a stick, to give him a drink. But the others said, "Stop, let us see if Elijah does come to save him!"

Matt. xxvii. 45-49.

#### IT IS FINISHED

After that, as Jesus knew that everything was now finished and fulfilled, he said (to fulfil the scripture), "*I am thirsty*." A jug full of vinegar was lying there; so they put a sponge full of vinegar on a spear and held it to his lips. And when Jesus took the vinegar, he said, "It is finished."

Then with a loud cry Jesus said, "Father, *I trust my spirit to thy hands*," and with these words he expired. When the army-

captain saw what had happened, he glorified God, saying, "This man was really innocent." And when all the crowds who had collected for the sight saw what had happened, they turned away beating their breasts. As for *his acquaintances*, they *were all standing at a distance* to look on, with the women who had accompanied him from Galilee.

John xix. 28-30; Luke xxiii. 46-49.

#### THE DAY OF PREPARATION

As it was the day of Preparation, in order to prevent the bodies remaining on the cross during the sabbath (for that sabbath-day was a great day), the Jews asked Pilate to have the legs broken and the bodies removed. So the soldiers went and broke the legs of the first man and of the other man who had been crucified along with him; but when they came to Jesus and saw he was dead already, they did not break his legs; only, one of the soldiers pricked his side with a lance, and out came blood and water in a moment. He who saw it has borne witness (his witness is true, God knows he is telling the truth), that you may believe. For this took place that the scripture might be fulfilled.

*Not a bone of him will be broken.*

And another scripture also says,

*They shall look on him whom they impaled.*

After this, Joseph of Arimathæa, a disciple of Jesus but a secret disciple—for fear of the Jews—asked Pilate for permission to remove the body of Jesus, And Pilate allowed him. So he went and removed the body, accompanied by Nicodemus (he who had first come to Jesus by night) who brought a mixture of myrrh and aloes, about a hundred pounds of it; they took and wrapped up the body of Jesus in the spices and in bandages, according to the Jewish custom of burial. Now at the spot where he had been crucified there was an orchard, and in the orchard a new tomb where no one had yet been laid; so they put Jesus there, it being the Jewish day of Preparation, since the tomb was close by.

John xix. 31-42.

#### THE RESURRECTION

On the first day of the week Mary of Magdala went early to the tomb, when it was still dark; but as she saw the boulder had

been removed from the tomb, she ran off to Simon Peter and to the other disciple, the favourite of Jesus, telling them, "They have taken the master out of the tomb, and we do not know where they have put him!" So Peter and the other disciple set out for the tomb; they both started to run, but the other disciple ran ahead, faster than Peter, and got to the tomb first. He glanced in and saw the bandages lying on the ground, but he did not go inside. Then Simon Peter came after him, and went inside the tomb; he noticed not only that the bandages were lying on the ground but that the napkin which had been round his head was folded up by itself, instead of lying beside the other bandages. Upon this the other disciple, who had reached the tomb first, went inside too, and when he saw for himself he was convinced. (For as yet they did not understand the Scripture that he must rise from the dead.)

Then the disciples returned home; but Mary stood sobbing outside the tomb. As she sobbed, she glanced inside the tomb and noticed two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. "Woman," they said to her, "why are you sobbing?" She said, "Because they have taken away my master, and I do not know where they have put him!" With these words she turned round and noticed Jesus standing—though she did not know it was Jesus. "Woman," said Jesus, "why are you sobbing? Whom are you looking for?" Supposing that he was the gardener, she said, "Oh, sir, if you carried him away, tell me where you put him, and I will remove him." "Mary!" said Jesus. She started round and said, "Rabboni!" (a Hebrew word meaning 'teacher'), Jesus said, "Cease clinging to me. I have not ascended yet to the Father, but go to my brothers and tell them, 'I am ascending to my Father and yours, to my God and yours.'" Away went Mary of Magdala to the disciples with the news, "I have seen the Lord!"—telling them what he had said to her.

John xx. 1-18.

#### ON THE EMMAUS ROAD

That very day two of them were on their way to a village called Emmaus about seven miles from Jerusalem. They were conversing about all these events, and during their conversation and discussion Jesus himself overtook them and walked beside them, though they were prevented from recognizing him. He said to them, "What is all this you are debating on your walk?"



They stopped, looking downcast, and one of them, called Cleopas, answered him, "Are you a lone stranger in Jerusalem, not to know what has been happening there?" "What is that?" he said to them. They replied, "All about Jesus of Nazaret! To God and all the people he was a prophet strong in action and in utterance, but the high priests and our rulers delivered him up to be sentenced to death and had him crucified. Our own hope was that he would be the redeemer of Israel; but he is dead, and that is three days ago! Though some women of our number gave us a surprise; they were at the tomb early in the morning and could not find his body, but they came to tell us they had actually seen a vision of angels who declared he was alive. Some of our company did go to the tomb and found things exactly as the women had said, but they did not see him." He said to them, "O foolish men, with hearts so slow to believe, after all the prophets have declared! Had not the Christ to suffer thus and so enter his glory?" Then he began with Moses and all the prophets and interpreted to them the passages referring to himself throughout the scriptures. Now they approached the village to which they were going. He made as if he were going further on, but they pressed him, saying, "Stay with us, for it is towards evening and the day has now declined." So he went in to stay with them. And as he lay at table with them, he took the loaf, blessed it, broke it and handed it to them. Then their eyes were opened and they recognized him; but he vanished from their sight. They said to one another, "Did not our hearts glow within us when he was talking to us on the road, opening up the scriptures for us?" So they got up and returned that very hour to Jerusalem, where they found the eleven and their friends all gathered, who told them that the Lord had really risen and that he had appeared to Simon. Then they related their own experience on the road and how they had recognized him when he broke the loaf. Just as they were speaking he stood among them and said to them, "Peace to you!" They were scared and terrified, imagining it was a ghost they saw; but he said to them, "Why are you upset? Why do doubts invade your mind? Look at my hands and feet. It is I! Feel me and see; a ghost has not flesh and bones as you see I have." With these words he showed them his hands and feet. Even yet they could not believe it, for sheer joy; they were lost in wonder. He said to them, "Have you any food here?" And when they handed him a piece of broiled fish, he took and ate it in their presence. Then he said to them,

"When I was still with you, this is what I told you, that whatever is written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the scriptures. "Thus," he said, "it is written that the Christ has to suffer and rise from the dead on the third day, and that repentance and the remission of sins must be preached in his name to all nations, beginning from Jerusalem. To this you must bear testimony."

Luke xxiv. 13-48.

#### DOUBTING THOMAS

Now Thomas, one of the twelve, who was called 'the Twin,' was not with them when Jesus came; and when the rest of the disciples told him, "We have seen the Lord," he said, "Unless I see his hands with the mark of the nails, and put my finger where the nails were, and put my hand into his side, I refuse to believe it." Eight days afterwards his disciples were together again, and Thomas with them. Though the doors were closed, Jesus entered and stood among them, saying, "Peace be with you!" Then he said to Thomas, "Look at my hands, put your finger here; and put your hand here into my side; be no more unbelieving but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "You believe because you have seen me? Blessed be those who believe though they have never seen me."

John xx. 24-29.

#### AT THE SEA OF TIBERIAS

After that, Jesus disclosed himself once more to the disciples, at the sea of Tiberias. It was in this way. Simon Peter, Thomas (who was called 'the Twin'), Nathanael from Cana in Galilee, the two sons of Zebedæus, and two other disciples of his, were all together. Simon Peter said to them, "I am going to fish." They said, "We are coming with you too." Off they went and embarked in the boat, but that night they caught nothing. Now at break of day Jesus was standing on the beach (though the disciples did not know it was Jesus). "Lads," said Jesus, "have you got anything?" "No," they answered. So he told them, "Throw your net on the right of the boat, and you will have a take." At this they threw the net, and now they could not haul it in for the mass of fish. So the disciple who was Jesus' favourite said to Peter, "It is the Lord!" Hearing it was the Lord, Simon

Peter threw on his blouse (he was stripped for work) and jumped into the water, while the rest of the disciples came ashore in the punt (they were not far from land, only about a hundred yards), dragging their netful of fish. When they got to land, they saw a charcoal fire burning, with fish cooking on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught." So Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; but for all their number the net was not torn. Jesus said, "Come and breakfast." (Not one of the disciples dared to ask him who he was; they knew it was the Lord.) Jesus went and took the bread and gave it to them, also the fish. This was the third time, now, that Jesus appeared to the disciples after rising from the dead.

Then after breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than the others do?" "Why, Lord," he said, "you know I love you." "Then feed my lambs," said Jesus. Again he asked him, for the second time, "Simon, son of John, do you love me?" "Why, Lord," he said, "you know I love you." "Then be a shepherd to my sheep," said Jesus. For the third time he asked him, "Simon, son of John, do you love me?" Now Peter was vexed at being asked a third time, "Do you love me?" "Lord," he said, "you know everything, you can see that I love you." Jesus said, "Then feed my sheep. Truly, truly I tell you, you put on your own girdle and went wherever you chose, when you were young; but when you grow old, you will stretch out your hands for someone to gird you, and you will be taken where you have no wish to go" (he said this to indicate the kind of death by which Peter would glorify God); then he added, "Follow me." Peter turned round and saw that the favourite disciple of Jesus was following, the disciple who had leant on his breast at supper and put the question, "Lord, who is to betray you?" So, on catching sight of him, Peter said to Jesus, "And what about him, Lord?" Jesus replied, "If I choose that he should survive till I come back, what does that matter to you? Follow me yourself." This started the report among the brotherhood that the said disciple was not to die. Jesus, however, did not say he was not to die; what he said was, "If I choose that he should survive till I come back, what does that matter to you?"

This was the disciple who bears witness to these facts and who wrote them down; his witness, we know, is true.

THE WORLD-WIDE GOSPEL

THE ACTS OF THE APOSTLES

## CHRIST'S ASCENSION

In my former volume, *Theophilus*, I treated all that Jesus began by doing and teaching down to the day when, after issuing his orders by the holy Spirit to the disciples whom he had chosen, he was taken up to heaven. (After his sufferings he had shown them that he was alive by a number of proofs, revealing himself to them for forty days and discussing the affairs of God's Realm. Also, as he ate with them, he charged them not to leave Jerusalem but to wait for what the Father promised—"for what you have heard me speak of," said he; "for John baptized with water, but not many days after this you shall be baptized with the holy Spirit.") Now when they met, they asked him, "Lord, is this the time you are going to restore the Realm to Israel?" But he told them, "It is not for you to know the course and periods of time that the Father has fixed by his own authority. You will receive power when the holy Spirit comes upon you, and you will be my witnesses at Jerusalem, throughout all Judæa and Samaria, and to the end of the earth." On saying this he was lifted up while they looked on, and a cloud took him out of sight. As he went up, their eyes were fixed on heaven; but just then two men stood beside them, dressed in white, who said, "Men of Galilee, why stand looking up to heaven? This Jesus who has been taken from you into heaven will come back, just as you have seen him depart to heaven." Then they made their way back to Jerusalem from the hill called 'The Olive-Orchard'; it is close to Jerusalem, only a sabbath day's journey from it. On entering the city they went to the upper room where they were in the habit of meeting; there were Peter, John, James, Andrew, Philip and Thomas, Bartholomew and Matthew, James (the son of Alphæus) and Simon who had been a Zealot, with Judas the son of James. All these men resorted with one mind to prayer, together with their wives, with Mary the mother of Jesus, and with his brothers.

Acts i. 1-14.

## THE COMING OF THE HOLY SPIRIT

During the course of the day of Pentecost they were all together, when suddenly there came a sound from heaven like a violent blast of wind, which filled the whole house where they were seated. They saw tongues like flames distributing themselves, one resting on the head of each, and they were all filled with the holy Spirit—they began to speak in foreign tongues, as the

Spirit enabled them to express themselves. Now there were devout Jews from every nation under heaven staying in Jerusalem. So when this sound was heard, the multitude gathered and were bewildered, for each heard them speaking in his own language. All were amazed and astonished. "Are these not all Galileans," they said, "who are speaking? Then how is it that each of us hears them in his own native tongue? Parthians, Medes, Elamites, residents in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the districts of Libya round Cyrene, visitors from Rome, Jews and proselytes, Cretans and Arabians, we hear these men talking of the triumphs of God in our own languages!" They were all amazed and quite at a loss. "What can it mean?" they said to one another. Some others sneered, "They are brimful of new wine!"

Peter stood up along with the eleven, and raising his voice he addressed them thus: "Men of Judæa and residents in Jerusalem, let every one of you understand this—attend to what I say: these men are not drunk, as you suppose. Why, it is only nine in the morning! No, this is what was predicted by the prophet Joel—

In the last days, saith God,  
*then will I pour out my Spirit upon all flesh,*  
*your sons and daughters shall prophesy,*  
*your young men shall see visions,*  
*your old men shall dream dreams:*  
*on my very slaves and slave-girls in those days will I pour*  
*out my Spirit,*  
 and they shall prophesy.  
*And I will display wonders in heaven above*  
*and signs on earth below,*  
*blood and fire and vapour of smoke:*  
*the sun shall be changed into darkness*  
*and the moon into blood,*  
*ere the great, open Day of the Lord arrives.*  
*And everyone who invokes the name of the Lord shall be*  
*saved.*

Men of Israel, listen to my words. Jesus the Nazarene, a man accredited to you by God through miracles, wonders, and signs which God performed by him among you (as you yourselves

know), this Jesus, betrayed in the predestined course of God's deliberate purpose, you got wicked men to nail to the cross and murder; but God raised him by checking the pangs of death. Death could not hold him.

(This Jesus God raised, as we can all bear witness. Uplifted then by God's right hand and receiving from the Father the long-promised holy Spirit, he has poured on us what you now see and hear.) For it was not David who ascended to heaven; David says,

*The Lord said to my Lord, 'Sit at my right hand,  
till I make your enemies a footstool for your feet.'*

So let all the house of Israel understand beyond a doubt that God has made him both Lord and Christ, this very Jesus whom you have crucified."

When they heard this, it went straight to their hearts; they said to Peter and the rest of the apostles, "Brothers, what are we to do?" "Repent," said Peter, "let each of you be baptized in the name of Jesus Christ for the remission of your sins; then you will receive the gift of the holy Spirit. For the promise is meant for you and for your children and *for all who are far off, for anyone whom the Lord our God may call to himself.*" And with many another appeal he urged and entreated them. "Save yourselves," he cried, "from this crooked generation!" So those who accepted what he said were baptized; about three thousand souls were brought in, that day. They devoted themselves to the instruction given by the apostles and to fellowship, breaking bread and praying together. Awe fell on everyone, and many wonders and signs were performed by the apostles in Jerusalem.

Acts ii. 1-24, 32-43.

#### A LAME MAN HEALED

Peter and John were on their way up to the temple for the hour of prayer at three in the afternoon, when a man lame from birth was carried past, who used to be laid every day at what was called the 'Beautiful Gate' of the temple, to ask alms from those who entered the temple. When he noticed that Peter and John meant to go into the temple, he asked them for alms. Peter looked at him steadily, as did John, and said, "Look at us." The man attended, expecting to get something from them. But Peter said, "I have no silver or gold, but I will give you what I do

have. In the name of Jesus Christ the Nazarene, get up and walk!" And catching him by the right hand he raised him. Instantly his feet and ankles grew strong, he leapt to his feet, started to walk, and accompanied them into the temple, walking, leaping, and praising God. When all the people saw him walking and praising God, and when they recognized that this was the very man who used to sit and beg at the Gate Beautiful, they were lost in awe and amazement at what had happened to him.

As he clung to Peter and John, all the people rushed awestruck to them in what was called Solomon's portico. But when Peter saw this, he said to the people, "Men of Israel, why are you surprised at this? Why do you stare at us, as if we had made him walk by any power or piety of ours? *The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, has glorified Jesus his servant*, whom you delivered up and repudiated before Pilate. Pilate had decided to release him, but you repudiated the Holy and Just One; the boon you asked was a murderer, and you killed the pioneer of Life. But God raised him from the dead, as we can bear witness. (He it is who has given strength to this man whom you see and know, by faith in His name; it is the faith He inspires which has made the man thus hale and whole before you all.) Now I know, brothers, that you acted in ignorance, like your rulers—though this was how God fulfilled what he had announced beforehand by the lips of all the prophets, namely the sufferings of his Christ. Repent then, and turn to have your sins blotted out, so that a breathing-space may be vouchsafed you, and that the Lord may send Jesus your long-decreed Christ, who must be kept in heaven till the period of the great Restoration. Ages ago God spoke of this by the lips of his holy prophets; for Moses said,

*The Lord our God will raise up a prophet for you from among your brotherhood, as he raised me:*

*you must listen to whatever he may tell you.*

*Any soul that will not listen to this prophet shall be exterminated from the People;*

and all the prophets who have spoken since Samuel and his successors have also announced these days. Now you are the sons of the prophets and of the covenant which God made with your fathers when he said to Abraham, *all families on earth shall be blessed in your offspring*. It was for you first that God



raised up his Servant, and sent him to bless you by turning each of you from your wicked ways."

Acts iii.

#### PETER AND JOHN DEFY THE SANHEDRIN

While they were speaking to the people, they were surprised by the priests, the commander of the temple, and the Sadducees, who were annoyed at them teaching the people and proclaiming Jesus as an instance of resurrection from the dead. They laid hands on them and, as it was now evening, put them in custody till next morning. (A number of those who heard them speak believed, bringing up their numbers to about five thousand.)

Next morning a meeting was held in Jerusalem of their rulers, elders and scribes, which was attended by the high priest Annas, by Caiaphas, John, Alexander, and all the members of the high priest's family. They made the men stand before them and inquired, "By what authority, in whose name, have you done this?" Then Peter, filled with the holy Spirit, said to them: "Rulers of the people and elders of Israel, if we are being cross-examined to-day upon a benefit rendered to a cripple, upon how this man got better, you and the people of Israel must all know this, that he stands before you strong and well, thanks to the name of Jesus Christ the Nazarene whom you crucified and whom God raised from the dead. He is

*the stone despised by you builders,  
which has become head of the corner.*

There is no salvation by anyone else, nor even a second Name under heaven appointed for us men and our salvation."

They were astonished to notice how outspoken Peter and John were, and to discover that they were uncultured persons and mere outsiders; they recognized them as having been companions of Jesus, but as they saw the man who had been healed standing beside them, they could say nothing. Ordering them to withdraw from the Sanhedrin, they proceeded to hold a consultation. "What are we to do with these men?" they said. "It is plain to all the inhabitants of Jerusalem that a miracle has admittedly been worked by them. That we cannot deny. However, to keep things from going any further with the people, we had better threaten them that they are not to tell anyone in future about this Name." So they called the men in and ordered them

not to speak or teach a single sentence about the Name of Jesus. But Peter and John replied, "Decide for yourselves whether it is right before God to obey you rather than God; certainly we cannot give up speaking of what we have seen and heard." Then they threatened them still further and let them go; on account of the people, they found themselves unable to find any means of punishing them, for everybody was glorifying God over what had happened (the man on whom this miracle of healing had been performed, being more than forty years old).

Acts iv. 1-22.

#### THE SOURCE OF MORAL COURAGE

On being released they went to their friends and related what the high priests and elders had said; and on hearing this the entire company raised their cry to God, "O Sovereign Lord, thou art he who made *heaven, earth, and sea, and all that in them is*, who said to our fathers by the holy Spirit through the lips of thy servant David,

*Why did the Gentiles rage,  
and the peoples vainly conspire?  
Kings of the earth stood ready,  
rulers mustered together against the Lord and his Christ.*

In this very city they actually mustered against thy holy Servant Jesus, whom thou didst consecrate—Herod and Pontius Pilate, together with the Gentiles and the people of Israel, mustering to carry out what thy hand had traced, thy purpose had decreed. So now, O Lord, consider the threats of these men, and grant that thy servants may be perfectly fearless in speaking thy word, when thy hand is stretched out to heal and to perform miracles and wonders by the name of thy holy Servant Jesus." At their prayer the place of meeting was shaken, and they were all filled with the holy Spirit, speaking God's word fearlessly; the apostles gave their testimony to the resurrection of the Lord Jesus with great power, and great grace was upon them all.

Acts iv. 23-31, 33.

#### PERSECUTION SPREADS THE GOSPEL

A severe persecution broke out against the church in Jerusalem, and all, except the apostles, were scattered over Judæa and Samaria.

Saul made havoc of the church by entering one house after another, dragging off men and women, and consigning them to prison.

Now those who were scattered went through the land preaching the gospel. Philip travelled down to a town in Samaria, where he preached Christ to the people. And the crowds attended like one man to what was said by Philip, listening to him and watching the miracles he performed. For unclean spirits came screaming and shrieking out of many who had been possessed, and many paralytics and lame people were healed. So there was great rejoicing in that town.

Acts viii. 1, 3-8.

#### THE CONVERSION OF SAUL

Meanwhile Saul still breathed threats of murder against the disciples of the Lord. He went to the high priest and asked him for letters to the synagogues at Damascus empowering him to put any man or woman in chains whom he could find belonging to the Way, and bring them to Jerusalem. As he neared Damascus in the course of his journey, suddenly a light from heaven flashed round him; he dropped to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" "Who are you?" he asked. "I am Jesus," he said, "and you persecute me. Get up and go into the city; there you will be told what you have to do." His fellow-travellers stood speechless, for they heard the voice but they could not see anyone. Saul got up from the ground, but though his eyes were open he could see nothing; so they took his hand and led him to Damascus. For three days he remained sightless, and he neither ate nor drank.

Now there was a disciple called Ananias in Damascus. The Lord said to him in a vision, "Ananias." He said, "I am here, Lord." And the Lord said to him, "Go away to the street called 'The Straight Street,' and ask at the house of Judas for a man of Tarsus called Saul. He is praying at this very moment, and he has seen a man called Ananias enter and lay his hands upon him to bring back his sight." "But, Lord," Ananias answered, "many people have told me about all the mischief this man has done to thy saints at Jerusalem! And in this city too he has authority from the high priests to put anyone in chains who invokes thy Name!" But the Lord said to him, "Go; I have chosen him to be the means of bringing my Name before the Gentiles

and their kings as well as before the sons of Israel. I will show him all he has to suffer for the sake of my Name."

So Ananias went off and entered the house, laying his hands on him with these words, "Saul, my brother, I have been sent by the Lord, by Jesus who appeared to you on the road, to let you regain your sight and be filled with the holy Spirit." In a moment something like scales fell from his eyes, he regained his sight, got up and was baptized. Then he took some food and felt strong again. For several days he stayed at Damascus with the disciples; he lost no time in preaching throughout the synagogues that Jesus was the Son of God—to the amazement of all his hearers, who said, "Is this not the man who in Jerusalem harried those who invoke this Name, the man who came here for the express purpose of carrying them all in chains to the high priests?"

Acts ix. 1-21.

#### NATIONAL PREJUDICE DESTROYED

Now in Cæsarea there was a man called Cornelius, a captain in the Italian regiment, a religious man, who revered God with all his household, who was liberal in his alms to the People, and who constantly prayed to God. About three o'clock in the afternoon he distinctly saw in a vision an angel of God entering and saying to him, "Cornelius." He stared at the angel in terror, saying, "What is it?" He replied, "Your prayers and your alms have risen before God as a sacrifice to be remembered. You must now send some men to Joppa for a certain Simon who is surnamed Peter; he is staying with Simon a tanner, whose house stands by the sea." When the angel who spoke to him had left, he called two of his men-servants and a religiously-minded soldier who belonged to his personal retinue, and, after describing all the vision to them, he sent them to Joppa.

Next day they were still on the road and not far from the town, when Peter went up to the roof of the house about noon to pray. He became very hungry and longed for some food. But as they were getting the meal ready, a trance came over him. He saw heaven open and a vessel coming down, like a huge sheet lowered by the four corners to the earth, which contained all quadrupeds and creeping things of the earth and wild birds. A voice came to him, "Rise, Peter, kill and eat." But Peter said, "No, no, my Lord; I have never eaten anything common or

unclean." A second time the voice came back to him, "What God has cleansed, you must not count as common." This happened three times; then the vessel was at once raised to heaven. Peter was quite at a loss to know the meaning of the vision he had seen; but just then the messengers of Cornelius, who had made inquiries for the house of Simon, stood at the door and called out to ask if Simon, surnamed Peter, was staying there. So the Spirit said to Peter, who was pondering over the vision, "There are three men looking for you! Come, get up and go down, and have no hesitation about accompanying them, for it is I who have sent them."

Then Peter went down to the men, saying, "I am the man you are looking for. What is your reason for coming?" They said, "Captain Cornelius, a good man who reverences God and enjoys a high reputation among the whole Jewish nation, was instructed by a holy angel to send for you to his house and to listen to what you had to say." So he invited them in and entertained them.

Next day he was up and off with them, accompanied by some of the brothers from Joppa; and on the next day he reached Cæsarea. Peter was just going into the house when Cornelius met him, fell at his feet, and worshipped him; but Peter raised him, saying, "Get up, I am only a man myself." Then talking to him he entered the house, to find a large company assembled. (For Cornelius had been expecting him and had called his kinsfolk and intimate friends together.) To them Peter said, "You know yourselves that it is illegal for a Jew to join or accost anyone belonging to another nation; but God has shown me that I must not call any man common or unclean, and so I have come without any demur when I was sent for. Now I want to know why you sent for me."

"Three days ago," said Cornelius, "at this very hour I was praying in my house at three o'clock in the afternoon, when a man stood before me in shining dress, saying, 'Cornelius, your prayer has been heard, your alms are remembered by God. You must send to Joppa and summon Simon who is surnamed Peter; he is staying in the house of Simon a tanner beside the sea.' So I sent for you at once, and you have been kind enough to come. Well now, here we are all present before God to listen to what the Lord has commanded you to say."

Then Peter opened his lips and said, "I see quite plainly that

*God has no favourites, but that he who reverences Him and lives a good life in any nation is welcomed by Him."*

Acts x. 1-35.

### THE FIRST MISSIONARY JOURNEY

Now in the local church at Antioch there were prophets and teachers, Barnabas, Symeon (called Niger) and Lucius the Cyrenian, besides Manaen (a foster-brother of Herod the tetrarch) and Saul. As they were worshipping the Lord and fasting, the holy Spirit said, "Come! set me apart Barnabas and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and let them go.

Sent out thus by the holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. On reaching Salamis they proclaimed the word of God in the Jewish synagogues, with John as their assistant. They covered the whole island as far as Paphos, where they fell in with a Jewish sorcerer and false prophet called Bar-Jesus.

Setting sail from Paphos, Paul and his companions reached Perga in Pamphylia; John left them and went back to Jerusalem, but they passed on from Perga and arrived at Pisidian Antioch. On the sabbath they went into the synagogue and sat down; and, after the reading of the Law and the prophets, the presidents of the synagogue sent to tell them, "Brothers, if you have any word of counsel for the people, say it."

So Paul stood up and motioning with his hand said, "Listen, men of Israel and you who reverence God. We preach to you the glad news that the promise made to the fathers has been fulfilled by God for us their children, when he raised Jesus. As it is written in the second psalm,

*thou art my son,  
to-day have I become thy father.*

And as a proof that he has raised him from the dead, never to return to decay, he has said

*I have set you to be a light for the Gentiles,  
to bring salvation to the end of the earth."*

When the Gentiles heard this, they rejoiced and glorified the word of the Lord and believed, that is, all who had been or-

dained to eternal life; and the word of the Lord went far and wide over the whole country.

Acts xiii. 1-6, 13-16, 32-34, 47-49.

### THE COUNCIL AT JERUSALEM

But certain individuals came down from Jerusalem and taught the brothers that "unless you get circumcised after the custom of Moses, you cannot be saved." As a sharp dispute and controversy sprang up between them and Paul and Barnabas, it was arranged that Paul and Barnabas, along with some others of their number, should go up to Jerusalem to see the apostles and presbyters at Jerusalem about this question.

Peter rose and said to them, "Brothers, you are well aware that from the earliest days God chose that of you all I should be the one by whom the Gentiles were to hear the word of the gospel and believe it. The God who reads the hearts of all attested this by giving them the holy Spirit just as he gave it to us; in cleansing their hearts by faith he made not the slightest distinction between us and them. Well now, why are you trying to impose a yoke on the neck of the disciples which neither our fathers nor we ourselves could bear? No, it is by the grace of the Lord Jesus that we believe and are saved, in the same way as they are."

Acts xv. 1, 2, 7-11.

### THE SECOND MISSIONARY JOURNEY

A vision appeared to Paul by night, the vision of a Macedonian standing and appealing to him with the words, "Cross over to Macedonia and help us." As soon as he saw the vision, we made efforts to start for Macedonia, inferring that God had called us to preach the gospel to them. Setting sail then from Troas, we ran straight to Samothrace and on the following day to Neapolis. We then came to the Roman colony of Philippi, which is the foremost town of the district of Macedonia. In this town we spent some days.

Now it happened as we went to the place of prayer that a slave-girl met us, possessed by a spirit of ventriloquism, and a source of great profit to her owners by her power of fortune-telling. She followed Paul and the rest of us, shrieking, "These men are servants of the Most High God, they proclaim to you the way of salvation!" She did this for a number of days. Then

Paul turned in annoyance and told the spirit, "In the name of Jesus Christ I order you out of her!" And it left her that very moment. But when her owners saw that their chance of profit was gone, they caught hold of Paul and Silas and dragged them before the magistrates in the forum. Bringing them before the prætors, they declared, "These fellows are Jews who are making an agitation in our town; they are proclaiming customs which as Romans we are not allowed to accept or observe!" The crowd also joined in the attack upon them, while the prætors, after having them stripped and after ordering them to be flogged with rods, had many lashes inflicted on them and put them in prison, charging the jailer to keep them safe. On receiving so strict a charge, he put them into the inner prison and secured their feet in the stocks.

But about midnight, as Paul and Silas were praying and singing to God, while the prisoners listened, all of a sudden there was a great earthquake which shook the very foundations of the prison; the doors all flew open in an instant, and the fetters of all the prisoners were unfastened. When the jailer started from his sleep and saw the prison-doors open, he drew his sword and was on the point of killing himself, supposing the prisoners had made their escape; but Paul shouted aloud, "Don't harm yourself, we are all here!" So calling for lights he rushed in, fell in terror before Paul and Silas, and brought them out (after securing the other prisoners). "Sirs," he said, "what must I do to be saved?" "Believe in the Lord Jesus Christ," they said, "and then you will be saved, you and your household as well." And they spoke the word of the Lord to him and to all in his house. Then he took them at that very hour of the night and washed their wounds and got baptized instantly, he and all his family. He brought them up to his house and put food before them, overjoyed like all his household at having believed in God.

When day broke, the prætors sent the lictors with the message, "Release these men." The jailer repeated this to Paul. "The prætors," he said, "have sent to release you. So come out and go in peace." But Paul replied, "They flogged us in public and without a trial, flogged Roman citizens! They put us in prison, and now they are going to get rid of us secretly! No indeed! Let them come here themselves and take us out!" The lictors reported this to the prætors, who, on hearing that the men were Roman citizens, became alarmed; they went to appease them,



and after taking them out of prison begged them to leave the town. So they left the prison and went to Lydia's house, where they saw the brothers and encouraged them; then they departed.

Acts xvi. 9-12, 16-40.

### PAUL PREACHES AT ATHENS

While Paul was at Athens, his soul was irritated at the sight of the idols that filled the city. He argued in the synagogue with the Jews and the devout proselytes and also in the market-place daily with those who chanced to be present. Some of the Epicurean and Stoic philosophers also came across him. Some of them said, "Whatever does the fellow mean with his scraps of learning?" Others said, "He looks like a herald of foreign deities" (this was because he preached 'Jesus' and 'the Resurrection'). Then taking him to the Areopagus they asked, "May we know what is this novel teaching of yours? You talk of some things that sound strange to us; so we want to know what they mean." (For all the Athenians and the foreign visitors to Athens occupied themselves with nothing else than repeating or listening to the latest novelty.) So Paul stood in the middle of the Areopagus and said,

"Men of Athens, I observe at every turn that you are a most religious people! Why, as I passed along and scanned your objects of worship, I actually came upon an altar with the inscription,

#### TO AN UNKNOWN GOD.

Well, I proclaim to you what you worship in your ignorance. *The God who made the world and all things in it*, he, as Lord of heaven and earth, does not dwell in shrines that are made by human hands; he is not served by human hands, as if he needed anything, for it is he who gives life and breath and all things to all men. All nations he has created from a common origin, to dwell all over the earth, fixing their allotted periods and the boundaries of their abodes, meaning them to seek for God on the chance of finding him as they grope for him. Though indeed he is close to each one of us, for it is in him that we live and move and exist—as some of your own poets have said,

'We too belong to His race.'

Well, as the race of God, we ought not to imagine that the divine nature resembles gold or silver or stone, the product of

human art and invention. Such ages of ignorance God overlooked, but he now charges men that they are all everywhere to repent, inasmuch as he has fixed a day on which *he will judge the world justly* by a man whom he has destined for this. And he has given proof of this to all by raising him from the dead."

But on hearing of a 'resurrection of dead men,' some sneered, while others said, "We will hear you again on that subject." So Paul withdrew from them. Some, however, did join him and believe, including Dionysius the Areopagite, a woman called Damaris, and some others.

Acts xvii. 16-34.

#### THE OPPOSITION OF VESTED INTERESTS

It was about that time that a great commotion arose over the Way. This was how it happened. By making silver shrines of Artemis a silversmith called Demetrius was the means of bringing rich profit to his workmen. So he got them together, along with the workmen who belonged to similar trades, and said to them: "My men, you know how this trade is the source of our wealth. You also see and hear that not only at Ephesus but almost all over Asia this fellow Paul has drawn off a considerable number of people by his persuasions. He declares that hand-made gods are not gods at all! Now the danger is not only that we will have our trade discredited but that the temple of the great goddess Artemis will fall into contempt and that she will be degraded from her majestic glory, she whom all Asia and the wide world worship." When they heard this they were filled with rage and raised the cry, "Great is Artemis of Ephesus!" So the city was filled with confusion. They rushed like one man into the amphitheatre, dragging along Gaius and Aristarchus, Macedonians who were travelling with Paul. (Paul wished to enter the popular assembly, but the disciples would not allow him. Some of the Asiarchs, who were friends of his, also sent to beg him not to venture into the amphitheatre.) Some were shouting one thing, some another; for the assembly was in confusion, indeed the majority had no idea why they had met. Some of the mob concluded it must be Alexander, as the Jews pushed him to the front. So Alexander, motioning with his hand, wanted to defend himself before the people; but when they discovered he was a Jew, a roar broke from them all, and for about two hours they shouted, "Great is Artemis of Ephesus! Great is Artemis of Ephesus!"

The secretary of state then got the mob calmed down, and said to them, "Men of Ephesus, who on earth does not know that the city of Ephesus is Warden of the temple of the great Artemis and of the statue that fell down from heaven? All this is beyond question. So you should keep calm and do nothing reckless. Instead of that, you have brought these men here who are guilty neither of sacrilege nor of blasphemy against our goddess. If Demetrius and his fellow tradesmen have a grievance against anybody, let both parties state their charges; assizes are held, and there are always the proconsuls. Any wider claim must be settled in the legal assembly of the citizens. Indeed there is a danger of our being charged with riot over to-day's meeting; there is not a single reason we can give for this disorderly gathering." With these words he dismissed the assembly.

When the tumult had ceased, Paul sent for the disciples and encouraged them; he then took leave of them and went his way.

Acts xix. 23-xx. 1.

#### PAUL IS ARRESTED

After these days we packed up and started for Jerusalem, accompanied by some of the disciples from Cæsarea, who conducted us to the house of Mnason, a Cypriote, with whom we were to lodge. He was a disciple of old standing.

The brothers welcomed us gladly on our arrival at Jerusalem. Next day we accompanied Paul to James; all the presbyters were present, and after saluting them Paul described in detail what God had done by means of his ministry among the Gentiles. They glorified God when they heard it. Then they said to him, "Brother, you see how many thousands of believers there are among the Jews, all of them ardent upholders of the Law. Now, they have heard that you teach all Jews who live among Gentiles to break away from Moses and not to circumcise their children, nor to follow the old customs. What is to be done? They will be sure to hear you have arrived. So do as we tell you. We have four men here under a vow; associate yourself with them, purify yourself with them, pay their expenses so that they may be free to have their heads shaved, and then everybody will understand there is nothing in these stories about you, but that, on the contrary, you are guided by obedience to the Law. As for Gentile believers, we have issued our decision that they must avoid food that has been offered to idols, the taste of blood, flesh

of animals that have been strangled, and sexual vice." So Paul associated himself with the men next day; he had himself purified along with them and went into the temple to give notice of the time when *the days of purification* would be completed—the time, that is to say, when the sacrifice could be offered for each one of them.

The seven days were almost over when the Asiatic Jews, catching sight of him in the temple, stirred up all the crowd and laid hands on him, shouting, "To the rescue, men of Israel! Here is the man who teaches everyone everywhere against the People and the Law and this Place! And he has actually brought Greeks inside the temple and defiled this holy Place!" (They had previously seen Trophimus the Ephesian along with him in the city, and supposed that Paul had taken him inside the temple.)

The whole city was thrown into turmoil. The people rushed together, seized Paul and dragged him outside the temple; whereupon the doors were immediately shut. They were attempting to kill him, when word reached the commander of the garrison that the whole of Jerusalem was in confusion. Taking some soldiers and officers, he at once rushed down to them, and when they saw the commander and the soldiers they stopped belabouring Paul. Then the commander came up and seized him; he ordered him to be bound with a couple of chains, asking, "Who is he? What has he done?" Some of the crowd roared one thing, some another, and as he could not learn the facts owing to the uproar, he ordered Paul to be taken to the barracks. By the time he reached the steps, he had actually to be carried by the soldiers on account of the violence of the crowd, for the whole mass of the people followed, shouting, "Away with him!"

Acts xxi. 15-36.

#### PAUL'S DEFENCE BEFORE AGRIPPA

Soldiers, according to instructions, took Paul to Cæsarea, presented the letter to the governor, and also handed Paul over to him.

So next day Agrippa and Bernicê proceeded with great pomp to the hall of audience, accompanied by the military commanders and the prominent civilians of the town. Festus then ordered Paul to be brought in. "King Agrippa and all here present," said Festus, "you see before you a man of whom the entire body of the Jews at Jerusalem and also here have complained to me.

They loudly insist that he ought not to live any longer. I could not find he had done anything that deserved death, so I decided to send him, on his own appeal, to the emperor. Only, I have nothing definite to write to the sovereign about him. So I have now brought him up before you all, and especially before you, O king Agrippa, in order that I may have something to write as the result of your cross-examination. For it seems to me absurd to forward a prisoner without notifying the particulars of his charge." Then Agrippa said to Paul, "You have our permission to speak upon your own behalf." At this Paul stretched out his hand and began his defence.

"I consider myself fortunate, King Agrippa, in being able to defend myself before you to-day against all that the Jews charge me with; for you are well acquainted with all Jewish customs and questions. Pray listen to me then with patience. How I lived from my youth up among my own nation and at Jerusalem, all that early career of mine, is known to all the Jews. They know me of old. They know, if they chose to admit it, that as a Pharisee I lived by the principles of the strictest party in our religion. To-day I am standing my trial for hoping in the promise made by God to our fathers, a promise which our twelve tribes hope to gain by serving God earnestly both night and day. And I am actually impeached by Jews for this hope, O king! Once I did believe it my duty actively to oppose the name of Jesus the Nazarene. I did so in Jerusalem. I shut up many of the saints in prison, armed with authority from the high priests; when they were put to death, I voted against them; there was not a synagogue where I did not often punish them and force them to blaspheme; and in my frantic fury I persecuted them even to foreign towns.

I was travelling to Damascus on this business, with authority and a commission from the high priest, when at mid-day on the road, O king, I saw a light from heaven, more dazzling than the sun, flash round me and my fellow-travellers. We all fell to the ground, and I heard a voice saying to me in Hebrew, 'Saul, Saul, why do you persecute me? You hurt yourself by kicking at the goad.' 'Who are you?' I asked. And the Lord said, 'I am Jesus, and you are persecuting me. Now get up and *stand on your feet*, for I have appeared to you in order to appoint you to my service as a witness to what you have seen and

to the visions you shall have of me. *I will rescue you from the People and also from the Gentiles—to whom I send you, that their eyes may be opened and that they may turn from darkness to light, from the power of Satan to God, to get remission of their sins and an inheritance among those who are consecrated by faith in me.*

Upon this, O King Agrippa, I did not disobey the heavenly vision; I announced to those at Damascus and at Jerusalem in the first instance, then all over the land of Judæa, and also to the Gentiles, that they were to repent and turn to God by acting up to their repentance. This is why the Jews seized me in the temple and tried to assassinate me. To this day I have had the help of God in standing, as I now do, to testify alike to low and high, never uttering a single syllable beyond what the prophets and Moses predicted was to take place. Why should you consider it incredible that God raises the dead, that the Christ is capable of suffering, and that he should be the first to rise from the dead and bring the message of light to the People and to the Gentiles?"

When he brought this forward in his defence, Festus called out, "Paul, you are quite mad! Your great learning is driving you insane!" "Your excellency," said Paul to Festus, "I am not mad, I am telling the sober truth. Why, the king is well aware of this! To the king I can speak without the slightest hesitation; I do not believe any of it has escaped his notice, for this was not done in a corner. King Agrippa, you believe the prophets? I know you do." "At this rate," Agrippa remarked, "it won't be long before you believe you have made a Christian of me!" "Long or short," said Paul, "I would to God that not only you but all my hearers to-day could be what I am—barring these chains!"

Then the king rose, with the governor and Bernicé and those who had been seated beside them; they retired to discuss the affair, and agreed that "this man has done nothing to deserve death or imprisonment." "He might have been released," said Agrippa to Festus, "if he had not appealed to Cæsar."

When it was decided that we were to sail for Italy, Paul and some other prisoners were handed over to an officer of the Imperial regiment called Julius.

## PAUL IN ROME

When we did reach Rome, Paul got permission to live by himself, with a soldier to guard him.

For two full years he remained in his private lodging, welcoming anyone who came to visit him; he preached the Reign of God and taught about the Lord Jesus Christ quite openly and unmolested.

Acts xxviii. 16, 30, 31.

## THE GOSPEL INTERPRETED

ROMANS, 1 AND 2 CORINTHIANS, EPHESIANS, PHILIPPIANS, COLOS-  
SIANS, 1 AND 2 THESSALONIANS, 1 AND 2 TIMOTHY, HEBREWS,  
JAMES, 1 AND 2 PETER, 1 JOHN, JUDE



## GOD IS JUST

You are inexcusable, whoever you are, if you pose as a judge, for in judging another you condemn yourself; you, the judge, do the very same things yourself. 'We know the doom of God falls justly upon those who practise such vices.' Very well; and do you imagine you will escape God's doom, O man, you who judge those who practise such vices and do the same yourself? Or are you slighting all his wealth of kindness, forbearance, and patience? Do you not know that his kindness is meant to make you repent? In your stubbornness and impenitence of heart you are simply storing up anger for yourself on the Day of anger, when the just doom of God is revealed. For *he will render to everyone according to what he has done*, eternal life to those who by patiently doing good aim at glory, honour, and immortality, but anger and wrath to those who are wilful, who disobey the Truth and obey wickedness—anguish and calamity for every human soul that perpetrates evil, for the Jew first and for the Greek as well, but glory, honour, and peace for everyone who does good, for the Jew first and for the Greek as well. There is no partiality about God.

All who sin outside the Law will perish outside the Law,  
and all who sin under the Law will be condemned by the  
Law.

For it is not the hearers of the Law who are just in the eyes of God, it is those who obey the Law who will be acquitted, on the day when God judges the secret things of men, as my gospel holds, by Jesus Christ. (When Gentiles who have no law obey instinctively the Law's requirements, they are a law to themselves, even though they have no law; they exhibit the effect of the Law written on their hearts, their conscience bears them witness, as their moral convictions accuse or it may be defend them.)

Rom. ii. 1-16.

## ALL ARE GUILTY

Then what is the Jew's superiority? What is the good of circumcision? Much in every way. This to begin with—Jews were entrusted with the scriptures of God. Even supposing that some of them have proved untrustworthy, is their faithlessness to

cancel the faithfulness of God? Never! Let God be true to his word, though *every man be perfidious*—as it is written,

*That thou mayest be vindicated in thy pleadings,  
and triumph at thy trial.*

But if our iniquity thus serves to bring out the justice of God, what are we to infer? That it is unfair of God to inflict his anger on us? (I speak in a merely human way.) Never! In that case, how could he judge the world? You say, "If my perfidy serves to make the truthfulness of God redound to his glory, why am I to be judged as a sinner? Why should we not do evil that good may come out of it?" (which is the calumny attributed to me—the very thing some people declare that I say). Such arguments are rightly condemned.

Well now, are we Jews in a better position? Not at all. I have already charged all, Jews as well as Greeks, with being under sin—as it is written,

*None is righteous, no, not one;  
no one understands, no one seeks for God.  
All have swerved, one and all have gone wrong,  
no one does good, not a single one.  
Their throat is an open grave,  
they are treacherous with their tongues,  
the venom of an asp lies under their lips.  
Their mouth is full of cursing and bitterness,  
their feet are swift for bloodshed,  
their ways bring destruction and calamity,  
they know nothing of the way of peace;  
there is no reverence for God before their eyes.*

Whatever the Law says, we know, it says to those who are inside the Law, that every mouth may be shut and all the world made answerable to God; for *no person will be acquitted in his sight* on the score of obedience to law. What the Law imparts is a consciousness of sin.

Rom. iii. 1-20.

#### THE WAY OF FORGIVENESS

But now we have a righteousness of God disclosed apart from law altogether; it is attested by the Law and the prophets, but

it is a righteousness of God which comes by believing in Jesus Christ. And it is meant for all who have faith. No distinctions are drawn. All have sinned, all come short of the glory of God, but they are justified for nothing by his grace through the ransom provided in Christ Jesus, whom God put forward as the means of propitiation by his blood, to be received by faith. This was to demonstrate the justice of God in view of the fact that sins previously committed during the time of God's forbearance had been passed over; it was to demonstrate his justice at the present epoch, showing that God is just himself and that he justifies man on the score of faith in Jesus.

Then what becomes of our boasting? It is ruled out absolutely. On what principle? On the principle of doing deeds? No, on the principle of faith. We hold that a man is justified by faith, apart from deeds of the Law altogether. Or is God only the God of Jews? Is he not the God of the Gentiles as well? Surely he is. Well then, there is one God, a God who will justify the circumcised as they believe and the uncircumcised on the score of faith. Then 'by this faith' we 'cancel the Law'? Not for one moment! We uphold the Law.

Rom. iii. 21-31.

#### PEACE WITH GOD

As we are justified by faith, then, let us enjoy the peace we have with God through our Lord Jesus Christ. Through him we have got access to this grace where we have our standing, and triumph in the hope of God's glory. Not only so, but we triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope—a *hope* which *never disappoints* us, since God's love floods our hearts through the holy Spirit which has been given to us. For when we were still in weakness, Christ died in due time for the ungodly. For the ungodly! Why, a man will hardly die for the just—though one might bring oneself to die, if need be, for a good man. But God proves his love for us by this, that Christ died for us when we were still sinners. Much more then, now that we are justified by his blood, shall we be saved by him from Wrath; if we were reconciled to God by the death of his Son when we were enemies, much more, now that we are reconciled, shall we be saved by his life. Not only

so, but we triumph in God through our Lord Jesus Christ, by whom we now enjoy our reconciliation.

Rom. v. 1-11.

### NEW LIFE THROUGH CHRIST

Now what are we to infer from this? That we are to "remain on in sin, so that there may be all the more grace?" Never! How can we live in sin any longer, when we died to sin? Surely you know that all of us who have been baptized into Christ Jesus have been baptized into his death! Our baptism in his death made us share his burial, so that, as Christ was raised from the dead by the glory of the Father, we too might live and move in the new sphere of Life. For if we have grown into him by a death like his, we shall grow into him by a resurrection like his, knowing as we do that our old self has been crucified with him in order to crush the sinful body and free us from any further slavery to sin (for once dead, a man is absolved from the claims of sin).

We believe that as we have died with Christ we shall also live with him; for we know that Christ never dies after his resurrection from the dead—death has no more hold over him; the death he died was for sin, once for all, but the life he lives is for God. So you must consider yourselves dead to sin and alive to God in Christ Jesus our Lord. Sin is not to reign, then, over your mortal bodies, making you obey their passions; you must not let sin have your members for the service of vice, you must dedicate yourselves to God as men who have been brought from death to life, dedicating your members to God for the service of righteousness. Sin must not have any hold over you, for you live under grace, not under law.

Rom. vi. 1-14.

### CHILDREN OF GOD

Thus there is no doom now for those who are in Christ Jesus; the law of the Spirit brings the life which is in Christ Jesus, and that law has set me free from the law of sin and death. For God has done what the Law, weakened here by the flesh, could not do; by sending his own Son in the guise of sinful flesh, to deal with sin, he condemned sin in the flesh, in order to secure the fulfilment of the Law's requirements in our lives, as we live and move, not by the flesh but by the Spirit.

For those who follow the flesh have their interests in the flesh,  
and those who follow the Spirit have their interests in the Spirit.

The interests of the flesh mean death,  
the interests of the Spirit mean life and peace.

For the interests of the flesh are hostile to God; they do not yield to the law of God (indeed they cannot). Those who are in the flesh cannot satisfy God. But you are not in the flesh, you are in the Spirit, since the Spirit of God dwells within you. Anyone who does not possess the Spirit of Christ does not belong to Him. On the other hand, if Christ is within you, though the body is a dead thing owing to Adam's sin, the spirit is living as the result of righteousness. And if the Spirit of Him who raised Jesus from the dead dwells within you, then He who raised Christ from the dead will also make your mortal bodies live by his indwelling Spirit in your lives.

Well then, my brothers, we owe a duty—but it is not to the flesh! It is not to live by the flesh! If you live by the flesh, you are on the road to death; but if by the Spirit you put the actions of the body to death, you will live. For the sons of God are those who are guided by the Spirit of God. You have received no slavish spirit that would make you relapse into fear; you have received the Spirit of sonship. And when we cry, "Abba! Father!", it is this Spirit testifying along with our own spirit that we are children of God; and if children, heirs as well, heirs of God, heirs along with Christ—for we share his sufferings in order to share his glory.

Rom. viii. 1-17.

### WE ARE MORE THAN CONQUERORS

Now what follows from all this? If God is for us, who can be against us? The God who did not spare his own Son but gave him up for us all, surely He will give us everything besides! Who is to accuse the elect of God? When God *acquits*, *who shall condemn?* Will Christ?—the Christ who died, yes and rose from the dead! the Christ who is at God's right hand, who actually pleads for us! What can ever part us from Christ's love? Can anguish or calamity or persecution or famine or nakedness or danger or the sword? (*Because* as it is written,

*For thy sake we are being killed all the day long,  
we are counted as sheep to be slaughtered.)*

No, in all this we are more than conquerors through him who loved us. For I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, no powers of the Height or of the Depth, nor anything else in all creation, will be able to part us from God's love in Christ Jesus our Lord.

Rom. viii. 31-39.

### JESUS IS LORD

Now Christ is an end to law, so as to let every believer have righteousness. Moses writes of law-righteousness, *Anyone who can perform it, shall live by it.* But here is what faith-righteousness says:—*Say not in your heart, "Who will go up to heaven?"* (that is, to bring Christ down). Or, *"who will go down to the abyss?"* (that is, to bring Christ from the dead). No, what it does say is this:—*The word is close to you, in your very mouth and in your heart* (that is, the word of faith which we preach). *Confess with your mouth that "Jesus is Lord," believe in your heart that God raised him from the dead, and you will be saved; for*

with his heart man believes and is justified,  
with his mouth he confesses and is saved.

*No one who believes in him, the scripture says, will ever be disappointed. No one*—for there is no distinction of Jew and Greek, the same Lord is Lord of them all, with ample for all who invoke him. *Everyone who invokes the name of the Lord shall be saved.* But how are they to invoke One in whom they do not believe? And how are they to believe in One of whom they have never heard? And how are they ever to hear, without a preacher? And how can men preach unless they are sent?—as it is written, *How pleasant is the coming of men with glad, good news!*

Rom. x. 4-15.

### THE DUTY OF CHRISTIANS TO EACH OTHER

Well then, my brothers, I appeal to you, by all the mercy of God, to dedicate your bodies as a living sacrifice, consecrated

and acceptable to God; that is your cult, a spiritual rite. Instead of being moulded to this world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to him and perfect.

In virtue of my office, I tell every one of your number who is self-important, that he is not to think more of himself than he ought to think; he must take a sane view of himself, corresponding to the degree of faith which God has assigned to each. In our one body we have a number of members, and the members have not all the same function; so too, for all our numbers, we form one Body in Christ and we are severally members one of another. Our talents differ with the grace that is given us; if the talent is that of prophecy, let us employ it in proportion to our faith; if it is practical service, let us mind our service; the teacher must mind his teaching, the speaker his words of counsel; the contributor must be liberal, the superintendent must be in earnest, the sick visitor must be cheerful. Let your love be a real thing, with a loathing for evil and a bent for what is good. Put affection into your love for the brotherhood; be forward to honour one another; never let your zeal flag; maintain the spiritual glow; serve the Lord; let your hope be a joy to you; be steadfast in trouble, attend to prayer, contribute to needy saints, make a practice of hospitality.

Rom. xii. 1-13.

#### THE CHRISTIAN DUTY TO THE COMMUNITY

Bless those who make a practice of persecuting you; bless them instead of cursing them. Rejoice with those who rejoice, and weep with those who weep. Keep in harmony with one another; instead of being ambitious, associate with humble folk; *never be self-conceited*. Never pay back evil for evil to anyone; *aim to be above reproach in the eyes of all*; be at peace with all men, if possible, so far as that depends on you. Never revenge yourselves, beloved, but let the Wrath of God have its way; for it is written, *Vengeance is mine, I will exact a requital*—the Lord has said it. No,

*if your enemy is hungry, feed him,  
if he is thirsty, give him drink;  
for in this way you will make him  
feel a burning sense of shame.*

Never let evil get the better of you; get the better of evil by doing good.

Every subject must obey the government authorities, for no authority exists apart from God; the existing authorities have been constituted by God. Hence anyone who resists authority is opposing the divine order, and the opposition will bring judgment on themselves. Magistrates are no terror to an honest man, though they are to a bad man. If you would avoid being alarmed at the government authorities, lead an honest life and you will be commended for it; the magistrate is God's servant for your benefit. But if you do wrong, you may well be alarmed; a magistrate does not wield the power of the sword for nothing, he is God's servant for the infliction of divine vengeance upon evildoers. You must be obedient, therefore, not only to avoid the divine vengeance but as a matter of conscience, for the same reason as you pay taxes—since magistrates are God's officers, bent upon the maintenance of order and authority. Pay them all their respective dues, tribute to one, taxes to another, respect to this man, honour to that.

Be in debt to no man—apart from the debt of love one to another. He who loves his fellow-man has fulfilled the law. *You must not commit adultery, you must not kill, you must not steal, you must not covet*—these and any other command are summed up in a single word, *You must love your neighbour as yourself*. Love never wrongs a neighbour; that is why love is the fulfilment of the law.

And then you know what this Crisis means, you know it is high time to waken up; for Salvation is nearer to us now than when we first believed. It is far on in the night, the day is almost here; so let us drop the deeds of darkness and put on the armour of the light; let us live decorously as in the open light of day—no revelry or bouts of drinking, no debauchery or sensuality, no quarrelling or jealousy. No, put on the character of the Lord Jesus Christ, and never think how to gratify the cravings of the flesh.

Rom. xii. 14-21; xiii.

#### CONSIDERATION FOR OTHERS

Welcome a man of weak faith, but not to pass judgment upon his scruples. While one man has enough confidence to eat any food, the man of weak faith eats only vegetables. Well, the eater must not look down upon the non-eater, and the non-eater



must not criticize the eater, for God has welcomed him. Who are you to criticize the servant of Another? It is for his Master to say whether he stands or falls; and stand he will, for the Master has power to make him stand. Then again, this man rates one day above another, while that man rates all days alike. Well, everyone must be convinced in his own mind; the man who values a particular day does so to the Lord.

The eater eats to the Lord,  
since he thanks God for his food;  
the non-eater abstains to the Lord,  
and he too thanks God.  
For none of us lives to himself,  
and none of us dies to himself;  
if we live, we live to the Lord,  
and if we die, we die to the Lord.

Thus we are the Lord's whether we live or die; it was for this that Christ died and rose and came to life, to be Lord both of the dead and of the living. So why do you criticize your brother? And you, why do you look down upon your brother? All of us will have to stand before the tribunal of God—for it is written,

*As I live, saith the Lord, every knee shall bend before me,  
every tongue shall offer praise to God.*

Each of us then will have to answer for himself to God.

So let us stop criticizing one another; rather make up your mind never to put any stumbling-block or hindrance in your brother's way. I know, I am certain in the Lord Jesus, that nothing is in itself unclean; only, anything is unclean for a man who considers it unclean. If your brother is being injured because you eat a certain food, then you are no longer living by the rule of love. Do not let that food of yours ruin the man for whom Christ died. Your rights must not get a bad name. The Reign of God is not a matter of eating and drinking, it means righteousness, peace, and joy in the holy Spirit; he who serves Christ on these lines, is acceptable to God and esteemed by men. Peace, then, and the building up of each other, these are what we should aim at. You must not break down God's work for the mere sake of food! Everything may be clean, but it is wrong for a man to prove a stumbling-block by what he eats; the right course is to abstain from flesh or wine or indeed from anything

that your brother feels to be a stumbling-block. Certainly keep your own conviction on the matter, as between yourself and God; he is a fortunate man who has no misgivings about what he allows himself to eat. But if anyone has doubts about eating and then eats, that condemns him at once; it was not faith that induced him to eat, and any action that is not based on faith is a sin.

We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves; each of us must please his neighbour, doing him good by building up his faith. Christ certainly did not please himself, but, as it is written, *The reproaches of those who denounced Thee have fallen upon me.*—All such words were written of old for our instruction, that by remaining stedfast and drawing encouragement from the scriptures we may cherish hope. May the God who inspires stedfastness and encouragement grant you such harmony with one another, after Christ Jesus, that you may unite in a chorus of praise and glory to the God and Father of our Lord Jesus Christ!

Rom. xiv; xv. 1-6.

#### THE WISDOM OF THE CROSS

Christ sent me to preach the gospel.

And to preach it with no fine rhetoric, lest the cross of Christ should lose its power! Those who are doomed to perish find the story of the cross 'sheer folly,' but it means the power of God for those whom he saves. It is written,

*I will destroy the wisdom of the sages,  
I will confound the insight of the wise.*

*Sage, scribe*, critic of this world, *where are they* all? Has not God stultified the wisdom of the world? For when the world with all its wisdom failed to know God in his wisdom, God resolved to save believers by the 'sheer folly' of the Christian message. Jews demand miracles and Greeks want wisdom, but our message is Christ the crucified—a stumbling-block to Jews, 'sheer folly' to Gentiles, but for those who are called, whether Jews or Greeks, a Christ who is the power of God and the wisdom of God.

For the 'foolishness' of God is wiser than men,  
and the 'weakness' of God is stronger than men.

Why, look at your own ranks, my brothers; not many wise men (that is, judged by human standards), not many leading men, not many of good birth, have been called! No,

God has chosen what is foolish in the world  
to shame the wise;

God has chosen what is weak in the world  
to shame what is strong;

God has chosen what is mean and despised in the world—  
things which are not, to put down things that are;

that no person may boast in the sight of God. This is the God to whom you owe your being in Christ Jesus, whom God has made our 'Wisdom,' that is, our righteousness and consecration and redemption; so that, as it is written, *let him who boasts boast of the Lord.*

Thus when I came to you, my brothers, I did not come to proclaim to you God's secret purpose with any elaborate words or wisdom; I determined among you to be ignorant of everything except Jesus Christ, and Jesus Christ the crucified. It was in weakness and fear and with great trembling that I visited you; what I said, what I preached, did not rest on any plausible arguments of 'wisdom' but on the proof supplied by the Spirit and its power, so that your faith might not rest on any human 'wisdom' but on the power of God.

We do discuss 'wisdom' with those who are mature; only it is not the wisdom of this world or of the dethroned Powers who rule this world, it is the mysterious Wisdom of God that we discuss, that hidden wisdom which God decreed from all eternity for our glory. None of the Powers of this world understands it (if they had, they would never have crucified the Lord of glory). No, as it is written,

*what no eye has ever seen,  
what no ear has ever heard,  
what never entered the mind of man,  
God has prepared all that for those who love him.*

And God has revealed it to us by the Spirit, for the Spirit fathoms everything, even the depths of God.

What human being can understand the thoughts of a man,  
except the man's own inner spirit?

So too no one understands the thoughts of God,  
except the Spirit of God.

Now we have received the Spirit—not the spirit of the world  
but the Spirit that comes from God, that we may understand  
what God bestows upon us.

1 Cor. i. 17-ii. 12.

#### THE LORD'S SUPPER

I passed on to you what I received from the Lord himself, namely, that on the night he was betrayed the Lord Jesus took a loaf, and after thanking God he broke it, saying, "This means my body broken for you; do this in memory of me." In the same way he took the cup after supper, saying, "This cup means the new *covenant* ratified *by my blood*; as often as you drink it, do it in memory of me." For as often as you eat this loaf and drink this cup, you proclaim the Lord's death until he comes. Hence anyone who eats the loaf or drinks the cup of the Lord carelessly, will have to answer for a sin against the body and the blood of the Lord. Let a man test himself; then he can eat from the loaf and drink from the cup. For he who eats and drinks without a proper sense of the Body, eats and drinks to his own condemnation.

1 Cor. xi. 23-29.

#### UNITY DESPITE DIVERSITY

But I want you to understand about spiritual gifts, my brothers.

There are varieties of talents,  
but the same Spirit;  
varieties of service,  
but the same Lord;  
varieties of effects,  
but the same God who effects everything in everyone.

Each receives his manifestation of the Spirit for the common good. One man is granted words of wisdom by the Spirit, another words of knowledge by the same Spirit; one man in the same Spirit has the gift of faith, another in the one Spirit has gifts of healing; one has miraculous powers, another prophecy, another the gift of distinguishing spirits, another the gift of 'tongues' in their variety, another the gift of interpreting

'tongues.' But all these effects are produced by one and the same Spirit, apportioning them severally to each individual as he pleases.

As the human body is one and has many members, all the members of the body forming one body for all their number, so is it with Christ. For by one Spirit we have all been baptized into one Body, Jews or Greeks, slaves or freemen; we have all been imbued with one Spirit. Why, even the body consists not of one member but of many. If the foot were to say, "Because I am not the hand, I do not belong to the body," that does not make it no part of the body. If the ear were to say, "Because I am not the eye, I do not belong to the body," that does not make it no part of the body. If the body were all eye, where would hearing be? If the body were all ear, where would smell be? As it is, God has set the members in the body, each as it pleased him. If they all made up one member, what would become of the body? As it is, there are many members and one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." Quite the contrary. We cannot do without those very members of the body which are considered rather delicate, just as the parts we consider rather dishonourable are the very parts we invest with special honour; our indecorous parts get a special care and attention which does not need to be paid to our more decorous parts. Yes, God has tempered the body together, with a special dignity for the inferior parts, so that there may be no disunion in the body, but that the various members should have a common concern for one another. Thus,

if one member suffers,  
all the members share its suffering;  
if one member is honoured,  
all the members share its honour.

Now you are Christ's Body, and severally members of it. That is, God has set people within the church to be first of all apostles, secondly prophets, thirdly teachers, then workers of miracles, then healers, helpers, administrators, and speakers in 'tongues' of various kinds.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Are all endowed with the gifts of heal-

ing? Are all able to speak in 'tongues'? Are all able to interpret?

Set your heart on the higher talents.

I Cor. xii. 1, 4-31.

### OF LOVE

And yet I will go on to show you a still higher path. Thus

I may speak with the tongues of men and of angels,  
but if I have no love,

I am a noisy gong or a clanging cymbal;  
I may prophesy, fathom all mysteries and secret lore,  
I may have such absolute faith that I can move hills from  
their place,  
but if I have no love,

I count for nothing;  
I may distribute all I possess in charity,  
I may give up my body to be burnt,  
but if I have no love,  
I make nothing of it.

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful*; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for 'tongues,' they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded.

When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.

At present we only see the baffling reflections in a mirror,  
but then it will be face to face;  
at present I am learning bit by bit,  
but then I shall understand, as all along I have myself  
been understood.

Thus "faith and hope and love last on, these three," but the

greatest of all is love. Make love your aim, and then set your heart on spiritual gifts.

1 Cor. xii. 31; xiii; xiv. 1.

### PROOFS OF THE RESURRECTION

Now, brothers, I would have you know the gospel I once preached to you, the gospel you received, the gospel in which you have your footing, the gospel by which you are saved—provided you adhere to my statement of it—unless indeed your faith was all haphazard.

First and foremost, I passed on to you what I had myself received, namely, that Christ died for our sins as the scriptures had said, that he was buried, that he rose on the third day as the scriptures had said, and that he was seen by Cephas, then by the twelve; after that, he was seen by over five hundred brothers all at once, the majority of whom survive to this day, though some have died; after that, he was seen by James, then by all the apostles, and finally he was seen by myself, by this so-called 'abortion' of an apostle. For I am the very least of the apostles, unfit to bear the name of apostle, since I persecuted the church of God. But by God's grace I am what I am. The grace he showed me did not go for nothing; no, I have done far more work than all of them—though it was not I but God's grace at my side. At any rate, whether I or they have done most, such is what we preach, such is what you believed.

Now if we preach that Christ rose from the dead, how can certain individuals among you assert that "there is no such thing as a resurrection of the dead"? If "there is no such thing as a resurrection from the dead," then even Christ did not rise; and if Christ did not rise, then our preaching has gone for nothing, and your faith has gone for nothing too.

1 Cor. xv. 1-14.

### HOW DO THE DEAD RISE?

But it is not so! Christ did rise from the dead, he was the first to be reaped of those who sleep in death.

For since death came by man,  
by man came also resurrection from the dead;  
as all die in Adam,  
so shall all be made alive in Christ.

But each in his own division:—Christ the first to be reaped; after that, all who belong to Christ, at his arrival. Then comes the end, when he hands over his royal power to God the Father, after putting down all other rulers, all other authorities and powers. For he must reign until all his *foes are put under his feet*. (Death is the last foe to be put down.) For *God has put everything under his feet*. When it is said that *everything* has been put under him, plainly that excludes Him who put everything under him; and when everything is put under him, then the Son himself will be put under Him who put everything under him, so that God may be everything to everyone.

But, someone will ask, “how do the dead rise? What kind of body have they when they come?” Foolish man! What you sow never comes to life unless it dies. And what you sow is not the body that is to be; it is a mere grain of wheat, for example, or some other seed. God gives it a body as he pleases, gives each kind of seed a body of its own. Flesh is not all the same; there is human flesh, there is flesh of beasts, flesh of birds, and flesh of fish. There are heavenly bodies and also earthly bodies, but the splendour of the heavenly is one thing and the splendour of the earthly is another; there is a splendour of the sun and a splendour of the moon and a splendour of the stars—for one star differs from another in splendour. So with the resurrection of the dead:

what is sown is mortal,  
what rises is immortal;  
sown inglorious,  
it rises in glory;  
sown in weakness,  
it rises in power;  
sown an animate body,  
it rises a spiritual body.

As there is an animate body, so there is a spiritual body. Thus it is written,

*“The first man, Adam, became an animate being,  
the last Adam a life-giving Spirit”;*  
but the animate, not the spiritual, comes first,  
and only then the spiritual.



*Man the first is from the earth, material;*  
*Man the second is from heaven.*  
 As Man the material is, so are the material;  
 as Man the heavenly is, so are the heavenly.  
 Thus, as we have borne the likeness of material Man,  
 so we are to bear the likeness of the heavenly Man.

I tell you this, my brothers, flesh and blood cannot inherit the Realm of God, nor can the perishing inherit the imperishable. Here is a secret truth for you: not all of us are to die, but all of us are to be changed—changed in a moment, in the twinkling of an eye, at the last trumpet-call. The trumpet will sound, the dead will rise imperishable, and we shall be changed. For this perishing body must be invested with the imperishable, and this mortal body invested with immortality; and when this mortal body has been invested with immortality, then the saying of Scripture will be realized,

*Death is swallowed up in victory.*  
*O Death, where is your victory?*  
*O Death, where is your sting?*

The victory is ours, thank God! He makes it ours by our Lord Jesus Christ.

Well then, my beloved brothers, hold your ground, immovable; abound in work for the Lord at all times, for you may be sure that in the Lord your labour is never thrown away.

1 Cor. xv. 20-28, 35-58.

#### GOD'S HELP IN TROUBLE

Paul an apostle of Christ Jesus by the will of God, and brother Timotheus, to the church of God at Corinth together with all the saints throughout the whole of Achaia: grace and peace to you from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, who comforts me in all my distress, so that I am able to comfort people who are in any distress by the comfort with which I myself am comforted by God. For as the sufferings of Christ are abundant in my case, so my comfort is also abundant through Christ. If I am in distress, it is in the interests of your comfort and salvation; if I am comforted, it is in the interests of your comfort,

which is effective as it nerves you to endure the same sufferings as I suffer myself. Hence my hope for you is well-founded, since I know that as you share the sufferings you share the comfort also.

Now I would like you to know about the distress which befell me in Asia, brothers. I was crushed, crushed far beyond what I could stand, so much so that I despaired even of life; in fact I told myself it was the sentence of death. But this was to make me rely not on myself but on the God who raises the dead; he rescued me from so terrible a death, he rescues still, and I rely upon him for the hope that he will continue to rescue me. Let me have your co-operation in prayer, so that many a soul may render thanks to him on my behalf for the boon which many have been the means of his bestowing on myself.

2 Cor. i. 1-11.

#### AS SEEING THE INVISIBLE

Hence, as I hold this ministry by God's mercy to me, I never lose heart in it; I disown those practices which very shame conceals from view; I do not go about it craftily; I do not falsify the word of God; I state the truth openly and so commend myself to every man's conscience before God. Even if my gospel is veiled, it is only veiled in the case of the perishing; there the god of this world has blinded the minds of unbelievers, to prevent their seeing the light thrown by the gospel of the glory of Christ, who is the likeness of God. (It is Christ Jesus as Lord, not myself, that I proclaim; I am simply a servant of yours for Jesus' sake.) For God who said, "Light shall shine out of darkness," has shone within my heart to illuminate men with the knowledge of God's glory in the face of Christ.

But I possess this treasure in a frail vessel of earth, to show that the transcending power belongs to God, not to myself; on every side I am harried but not hemmed in, perplexed but not despairing, persecuted but not abandoned, struck down but not destroyed—

wherever I go, I am being killed in the body as Jesus was,  
so that the life of Jesus may come out in my body:  
every day of my life I am being given over to death for  
Jesus' sake,  
so that the life of Jesus may come out within my mortal  
flesh.

In me then death is active, in you life. But since our spirit of faith is the same, therefore—as it is written *I believed and so I spoke*—I too believe and so I speak, sure that He who raised the Lord Jesus will raise me too with Jesus and set me at your side in his presence. It is all in your interests, so that the more grace abounds, the more thanksgiving may rise and redound to the glory of God. Hence I never lose heart; though my outward man decays, my inner man is renewed day after day. The slight trouble of the passing hour results in a solid glory past all comparison, for those of us whose eyes are on the unseen, not on the seen; for the seen is transient, the unseen eternal.

2 Cor. iv.

#### DEATH A GLORIOUS CHANGE

I know that if this earthly tent of mine is taken down, I get a home from God, made by no human hands, eternal in the heavens. It makes me sigh, indeed, this yearning to be under cover of my heavenly habitation, since I am sure that once so covered I shall not be 'naked' at the hour of death. I do sigh within this tent of mine with heavy anxiety—not that I want to be stripped, no, but to be under cover of the other, to have my mortal element absorbed by life. I am prepared for this change by God, who has given me the Spirit as its pledge and instalment. Come what may, then, I am confident; I know that while I reside in the body I am away from the Lord (for I have to lead my life in faith, without seeing him): and in this confidence fain would I get away from the body and reside with the Lord. Hence also I am eager to satisfy him, whether in the body or away from it; for we have all to appear without disguise before the tribunal of Christ, each to be requited for what he has done with his body, well or ill.

2 Cor. v. 1-10.

#### A NEW CREATION

If I 'appeal to the interests of men,' then, it is with the fear of the Lord before my mind. What I am is plain to God without disguise, plain also, I trust, to your own conscience. This is not 'recommending myself to you again'; it is giving you an incentive to be proud of me, which you can use against men who are proud of externals instead of the inward reality. 'I am beside myself,' am I? Well, that is between myself and God. I am

'sane,' am I? Well, that is in your interests; for I am controlled by the love of Christ, convinced that as One has died for all, then all have died, and that he died for all in order to have the living live no longer for themselves but for him who died and rose for them. Once convinced of this, then, I estimate no one by what is external; even though I once estimated Christ by what is external, I no longer estimate him thus. There is a new creation whenever a man comes to be in Christ; what is old is gone, the new has come. It is all the doing of the God who has reconciled me to himself through Christ and has permitted me to be a minister of his reconciliation. For in Christ God reconciled the world to himself instead of counting men's trespasses against them; and he has entrusted me with the message of his reconciliation.

So I am an envoy for Christ, God appealing by me, as it were—be reconciled to God, I entreat you on behalf of Christ. For our sakes He made him to be sin who himself knew nothing of sin, so that in him we might become the righteousness of God. I appeal to you too, as a worker with God, do not receive the grace of God in vain. (He saith,

*I have heard you in the time of favour,  
and helped you on the day of salvation.*

Well, here is *the time of favour*, here is *the day of salvation*.) I put no obstacle in the path of any, so that my ministry may not be discredited; I prove myself at all points a true minister of God, by my great endurance, by suffering, by troubles, by calamities, by lashes, by imprisonment; mobbed, toiling, sleepless, starving; with innocence, insight, patience, kindness, the holy Spirit, unaffected love, true words, the power of God; with the weapons of integrity for attack or for defence, amid honour and dishonour, amid evil report and good report, an 'impostor' but honest, 'unknown' but well-known, *dying* but here I am *alive*, *chastened but not killed*, grieved but always glad, a 'pauper' but the means of wealth to many, without a penny but possessed of everything.

2 Cor. v. 11-vi. 10.

#### GOD'S HIGH PURPOSE

Paul, by the will of God an apostle of Jesus Christ, to the saints who are faithful in Jesus Christ: grace and peace to you from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ who in Christ has blessed us with every spiritual blessing within the heavenly sphere! He chose us in him ere the world was founded, to be consecrated and unblemished in his sight, destining us in love to be his sons through Jesus Christ. Such was the purpose of his will, redounding to the praise of his glorious grace bestowed on us in the Beloved, in whom we enjoy our redemption, the forgiveness of our trespasses, by the blood he shed. So richly has God lavished upon us his grace, granting us complete insight and understanding of the open secret of his will, showing us how it was the purpose of his design so to order it in the fulness of the ages that all things in heaven and earth alike should be gathered up in Christ—in the Christ in whom we have had our heritage allotted us (as was decreed in the design of him who carries out everything according to the counsel of his will), to make us redound to the praise of his glory by being the first to put our hope in Christ. You have also heard in him the message of the truth, the gospel of your salvation, and in him you also by your faith have been stamped with the seal of the long-promised holy Spirit, which is the pledge and instalment of our common heritage, that we may obtain our divine possession and so redound to the praise of his glory.

Eph. i. 1-14.

#### PAUL'S PRAYER FOR THE EPHESIAN CHURCH

Hence, as I have heard of your faith in the Lord Jesus and your love for all the saints, I never cease to give thanks for you, when I mention you in my prayers. May the God of our Lord Jesus Christ, the glorious Father, grant you the Spirit of wisdom and revelation for the knowledge of himself, illuminating the eyes of your heart so that you can understand the hope to which He calls us, the wealth of his glorious heritage in the saints, and the surpassing greatness of his power over us believers—a power which operates with the strength of the might which he exerted in raising Christ from the dead and *seating him at his right hand* in the heavenly sphere, above all the angelic Rulers, Authorities, Powers, and Lords, above every Name that is to be named not only in this age but in the age to come—he *has put everything under his feet* and set him as head over everything for the church, the church which is his Body, filled by him who fills the universe entirely.

Eph. i. 15-23.

## GOD'S NEW CREATION

And as with us so with you. You were dead in the trespasses and sins in which you moved as you followed the course of this world, under the sway of the prince of the air—the spirit which is at present active within those sons of disobedience among whom all of us lived, we as well as you, when we obeyed the passions of our flesh, carrying out the dictates of the flesh and its impulses, when we were objects of God's anger by nature, like the rest of men. But, dead in trespasses as we were, God was so rich in mercy that for his great love to us he made us live together with Christ (it is by grace you have been saved); together with Christ he raised us and seated us within the heavenly sphere in Christ Jesus, to display throughout ages to come his surpassing wealth of grace and goodness toward us in Christ Jesus. For it is by grace you have been saved, as you had faith; it is not your doing but God's gift, not the outcome of what you have done—lest anyone should pride himself on that; God has made us what we are, creating us in Christ Jesus for the good deeds which are prepared beforehand by God as our sphere of action.

Remember, then, that once upon a time you Gentiles in the flesh, who are called 'the Uncircumcision' by that so-called 'Circumcision' which is itself the product of human hands in the flesh—remember you were in those days outside Christ, aliens to the commonwealth of Israel, and strangers to the covenants of the Promise, devoid of hope and God within the world. Whereas now, within Christ Jesus, you who once were *far away* have been brought *near* by the blood of Christ. For he is our *peace*, he who has made both of us a unity and destroyed the barrier which kept us apart; in his own flesh he put an end to the feud of the Law with its code of commands, so as to make peace by the creation of a new Man in himself out of both parties, so as himself to give the death-blow to that feud by reconciling them both to God in one Body through the cross; he came *with a gospel of peace for those far away* (that is, for you) *and for those who were near*, for it is through him that we both enjoy our access to the Father in one Spirit. Thus you are strangers and foreigners no longer, you share the membership of the saints, you belong to God's own household, you are a building that rests on the apostles and prophets as its foundation, with

Christ Jesus as the corner-stone; in him the whole structure is welded together and rises into a sacred temple in the Lord, and in him you are yourselves built into this to form a habitation for God in the Spirit.

Eph. ii.

#### THE LOVE SURPASSING KNOWLEDGE

For this reason, then, I kneel before the Father from whom every family in heaven and on earth derives its name and nature, praying Him out of the wealth of his glory to grant you a mighty increase of strength by his Spirit in the inner man. May Christ dwell in your hearts as you have faith! May you be so fixed and founded in love that you can grasp with all the saints what is the meaning of 'the Breadth,' 'the Length,' 'the Depth,' and 'the Height,' by knowing the love of Christ which surpasses all knowledge! May you be filled with the entire fulness of God! Now to him who by the action of his power within us is able to do all, aye far more than we can ever ask or imagine, to him be glory in the church and in Christ Jesus throughout all generations for ever and ever: Amen.

Eph. iii. 14-21.

#### BE RENEWED IN YOUR MIND

Now in the Lord I insist and protest that you must give up living like pagans; for their purposes are futile, their intelligence is darkened, they are estranged from the life of God by the ignorance which their dullness of heart has produced in them—men who have recklessly abandoned themselves to sensuality, with a lust for the business of impurity in every shape and form. That is not how you have understood the meaning of Christ (for it is Christ whom you have been taught, it is in Christ that you have been instructed—the real Christ who is in Jesus); you must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the passions of moral deceit, and be renewed in the spirit of your mind, putting on the new nature, that divine pattern which has been created in the upright and pious character of the Truth.

Lay aside falsehood, then, *let each tell his neighbour the truth*, for we are members one of another. *Be angry but do not*

*sin*; never let the sun set upon your exasperation, give the devil no chance. Let the thief steal no more; rather let him work and put his hands to an honest task, so as to have something to contribute to the needy. Let no bad word pass your lips, but only such speech as is good for edification, as occasion may require, words that are gracious and a means of grace to those who hear them. And do not vex God's holy Spirit, by whom you have been sealed for the day of redemption; drop all bitter feeling and passion and anger and clamouring and insults, together with all malice; be kind to each other, be tender-hearted, be generous to each other as God has been generous to you in Christ.

Copy God, then, as his beloved children, and lead lives of love, just as Christ loved you and gave himself up for you to be *a fragrant offering and sacrifice* to God.

Eph. iv. 17-v. 2.

#### THE ARMOUR OF GOD

Be strong in the Lord and in the strength of his might; put on God's armour, so as to be able to stand against the stratagems of the devil. For we have to struggle, not with blood and flesh but with the angelic Rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in the heavenly sphere. So take God's armour, that you may be able to make a stand upon the evil day and hold your ground by overcoming all the foe.

Hold your ground, *tighten the belt of truth about your loins, wear integrity as your coat of mail*, and have your feet shod *with the stability of the gospel of peace*; above all, take faith as your shield, to enable you to quench all the fire-tipped darts flung by the evil one, put on *salvation as your helmet*, and take *the Spirit as your sword* (that is, *the word of God*), praying at all times in the Spirit, with all manner of prayer and entreaty—be alive to that, attend to it unceasingly, interceding on behalf of all the saints and on my behalf also, that I may be allowed to speak with open lips in order to expound fully and freely that open secret of the gospel for the sake of which I am in custody as its envoy. Pray that I may have freedom to declare it as I should.

Eph. vi. 10-20.



## THE JOY OF FELLOWSHIP

I thank my God for all your remembrance of me; in all my prayers for you all, I always pray with a sense of joy for what you have contributed to the gospel from the very first day down to this moment; of this I am confident, that he who has begun the good work in you will go on completing it until the day of Jesus Christ. It is only natural for me to be thinking of you all in this way, for alike in my prison and as I defend and vindicate the gospel, I bear in mind how you all share with me in the grace divine. (God is my witness that I yearn for you all with the affection of Christ Jesus himself!) And it is my prayer that your love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital, so that you may be transparent and no harm to anyone in view of the day of Christ, your life all covered with that harvest of righteousness which Jesus Christ produces, to the glory and the praise of God.

Phil. i. 3-11.

## THE EXAMPLE OF CHRIST

So by all the stimulus of Christ, by every incentive of love, by all your participation in the Spirit, by all your affectionate tenderness, I pray you to give me the utter joy of knowing you are living in harmony, with the same feelings of love, with one heart and soul, never acting for private ends or from vanity, but humbly considering each other the better man, and each with an eye to the interests of others as well as to his own. Treat one another with the same spirit as you experience in Christ Jesus. Though he was divine by nature, he did not set store upon equality with God, but emptied himself by taking the nature of a servant; born in human guise and appearing in human form, he humbly stooped in his obedience even to die, and to die upon the cross. Therefore God raised him high and conferred on him a Name above all names, so that before the Name of Jesus *every knee should bend* in heaven, on earth, and underneath the earth, *and every tongue confess* that 'Jesus Christ is Lord,' to the glory of God the Father.

Phil. ii. 1-11.

## I PRESS ON

For Christ's sake I have learned to count my former gains a loss; indeed I count anything a loss, compared to the supreme value of knowing Christ Jesus my Lord. For his sake I have lost everything (I count it all the veriest refuse) in order to gain Christ and be found at death in him, possessing no legal righteousness of my own but the righteousness of faith in Christ, the divine righteousness that rests on faith. I would know him in the power of his resurrection and the fellowship of his sufferings, with my nature transformed to die as he died, to see if I too can attain the resurrection from the dead. Not that I have already attained this or am already perfect, but I press forward to appropriate it, because I have been appropriated myself by Christ Jesus. Brothers, I for one do not consider myself to have appropriated this; my one thought is, by forgetting what lies behind me and straining to what lies before me, to press on to the goal for the prize of God's high call in Christ Jesus.

Phil. iii. 7-14.

## THE SOURCE OF PEACE

Rejoice in the Lord always; I will say it again, 'rejoice.' Let your forbearance be known to everyone; the Lord is at hand. Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasses all our dreams, keep guard over your hearts and minds in Christ Jesus.

Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit; practise also what you have learned and received from me, what you heard me say and what you saw me do. So shall the God of peace be with you.

Phil. iv. 4-9.

## PAUL'S PRAYER FOR THE COLOSSIAN CHURCH

We always thank the God and Father of our Lord Jesus Christ when we pray for you, since we have heard of your faith in Christ Jesus and your love for all the saints, due to the hope which is laid up for you in heaven. You heard of this hope originally in the message of the Truth, in that gospel which has

reached you as it spreads over all the world with fruit and increase. Such has been your life, from the day you learned to know what God's grace really is. You got that lesson from our beloved fellow-servant Epaphras, a minister of Christ who is faithful to your interests; and it is he who has informed us of your love in the Spirit.

Hence, from the day we heard of it, we have never ceased to pray for you, asking God to fill you with the knowledge of his will in all spiritual wisdom and insight, so that you may lead a life that is worthy of the Lord and give him entire satisfaction. May you be fruitful and increase in the doing of all good, as you thus know God! May his glorious might nerve you with full power to endure and to be patient cheerfully, whatever comes, thanking the Father who has qualified us to share the lot of the saints in the Light, rescuing us from the power of the Darkness and transferring us to the realm of his beloved Son! In him we enjoy our redemption, that is, the forgiveness of sins.

Col. i. 3-14.

#### THE FOUNDATION OF CHRISTIAN FAITH

He is the likeness of the unseen God, born first, before all the creation—for it was by him that all things were created both in heaven and on earth, both the seen and the unseen, including Thrones, angelic Lords, celestial Powers and Rulers; all things have been created by him and for him; he is prior to all, and all coheres in him. Also, he is the head of the Body, that is, of the church, in virtue of his primacy as the first to be born from the dead—that gives him pre-eminence over all. For it was in him that the divine Fulness willed to settle without limit, and by him to reconcile in his own person all on earth and all in heaven alike, in a peace made by the blood of his cross. Once you were estranged yourselves, your hearts hostile to him in evil doing; but now he has reconciled you by dying in his mortal body, so as to set you consecrated and unblemished and irreproachable in his presence—that is, if you adhere to the foundations and stability of the faith, instead of shifting from the hope you have learned in the gospel, that gospel which has been preached to every creature under heaven, and of which I Paul have been made a minister.

Col. i. 15-23.

## THE SHADOW AND THE SUBSTANCE

Since you have had the messiah, even Jesus the Lord, brought to you, lead your life in him, fixed and founded in him, confirmed in the faith as you have been taught it, and overflowing with thankfulness to God. Beware of anyone getting hold of you by means of a theosophy which is specious make-believe, on the lines of human tradition, corresponding to the Elemental spirits of the world and not to Christ. It is in Christ that the entire Fulness of deity has settled bodily, it is in him that you reach your full life, and he is the Head of every angelic Ruler and Power; in him you have been circumcised, with no material circumcision that cuts flesh from the body, but with Christ's own circumcision, when you were buried with him in your baptism and thereby raised with him as you believed in the power of the God who raised him from the dead. For though you were dead in your trespasses, your flesh uncircumcised, He made you live with Christ, He forgave us all our trespasses, He cancelled the regulations that stood against us—all these obligations he set aside when he nailed them to the cross, when he cut away the angelic Rulers and Powers from us, exposing them to all the world and triumphing over them in the cross.

So let no one take you to task on questions of eating and drinking or in connexion with observance of festivals or new moons or sabbaths. All that is the mere shadow of what is to be; the substance belongs to Christ.

Col. ii. 6-17.

## CONSECRATION

Finally, brothers, we beg and beseech you in the Lord Jesus to follow our instructions about the way you are to live, so as to satisfy God; you are leading that life, but you are to excel in it still further. You remember the injunctions we gave you, by authority of the Lord Jesus. It is God's will that you should be consecrated, that you abstain from sexual vice, that each of you should learn to take a wife for himself chastely and honourably, not to gratify sensual passion like *the Gentiles in their ignorance of God*; no one is to defraud or overreach his brother in this matter, for *the Lord avenges* all these sins, as we told you already in our solemn protest against them. God did not call us to be impure, but to be consecrated; hence, he who disregards

this, disregards not man but the God who gave you his holy Spirit.

You need no one to write to you upon brotherly love, for you are yourselves taught by God to love one another, as indeed is your practice towards all the brothers through all Macedonia. We beseech you, brothers, to excel in this more and more; also, endeavour to live quietly, attend to your own business, and—as we charged you—work with your hands, so that your life may be respected by the outside world and be self-supporting.

1 Thess. iv. 1-12.

### PREPARED FOR CHRIST'S COMING

We would like you, brothers, to understand about those who are asleep in death; you must not grieve for them, like the rest of men who have no hope. Since we believe that Jesus died and rose again, then it follows that by means of Jesus God will bring with him those who have fallen asleep. For we tell you, as the Lord has told us, that we the living, who survive till the Lord comes, are by no means to take precedence of those who have fallen asleep. The Lord himself will descend from heaven with a loud summons, when the archangel calls and the trumpet of God sounds; the dead in Christ will rise first, and then we the living, who survive, will be caught up along with them in the clouds to meet the Lord in the air, and so we shall be with the Lord for ever. Now then, encourage one another with these words.

As regards the course and periods of time, brothers, you have no need of being written to. You know perfectly well that the day of the Lord comes like a thief in the night; when 'all's well' and 'all is safe' are on the lips of men, then all of a sudden Destruction is upon them, like pangs on a pregnant woman—escape there is none. But, brothers, you are not in the darkness, for the Day to surprise you like thieves; you are all sons of the Light and sons of the day. We do not belong to the night or the darkness. Well then, we must not sleep like the rest of men, but be wakeful and sober; for sleepers sleep by night and drunkards are drunk by night, but we must be sober, we who belong to the day, *clad in faith and love as our coat of mail*, with the hope of *salvation as our helmet*—for God destined us not for Wrath but to gain salvation through our Lord Jesus Christ, who died for us that waking in life or sleeping in death we should live together

with him. Encourage one another, therefore, and let each edify the other—as indeed you are doing.

Brothers, we beg you to respect those who are working among you, presiding over you in the Lord and maintaining discipline; hold them in special esteem and affection, for the sake of their work. Be at peace among yourselves.

We beseech you, brothers, keep a check upon loafers, encourage the faint-hearted, sustain weak souls, and never lose your temper with anyone; see that none of you pays back evil for evil, but always aim at what is kind to one another and to all the world; rejoice at all times, never give up prayer, thank God for everything—such is his will for you in Christ Jesus; never quench the fire of the Spirit, never disdain prophetic revelations but test them all, retaining what is good and *abstaining from whatever kind is evil*.

May the God of peace consecrate you through and through! Spirit, soul, and body, may you be kept without break or blame till the arrival of our Lord Jesus Christ!

1 Thess. iv. 13-v. 23.

#### CHRIST AND ANTICHRIST

With regard to the arrival of our Lord Jesus Christ and our muster before him, I beg you, brothers, not to let your minds get quickly unsettled or excited by any spirit of prophecy or any declaration or any letter purporting to come from me, to the effect that the Day of the Lord is already here. Let nobody delude you into this belief, whatever he may say. It will not come till the Rebellion takes place first of all, with the revealing of the Lawless One, the doomed One, the adversary *who vaunts himself above and against every so-called god* or object of worship, actually *seating himself in the temple of God* with the proclamation that he himself is God. Do you not remember how I used to tell you this when I was with you? Well, you can recall now what it is that restrains him from being revealed before his appointed time. For the secret force of lawlessness is at work already; only, it cannot be revealed till he who at present restrains it is removed.

Then shall the Lawless One be revealed,

whom the Lord Jesus *will destroy with the breath of his lips*

and quell by his appearing and arrival—  
 that One whose arrival is due to Satan's activity,  
 with the full power, the miracles and portents, of falsehood,  
 and with the full deceitfulness of evil for those who are  
 doomed to perish,  
 since they refuse to love the Truth that would save them.  
 Therefore God visits them with an active delusion,  
 till they put faith in falsehood,  
 so that all may be doomed who refuse faith in the Truth but  
 delight in evil.

Now we are bound always to thank God for you, brothers *beloved by the Lord*, because God has chosen you as the first to be reaped for salvation, by the consecration of your spirit and by faith in the Truth; it was for this that he called you by our gospel, to gain the glory of our Lord Jesus Christ. Well then, brothers, stand firm and hold to the rules which you have learned from us orally or by letter. And may our Lord Jesus Christ himself and God our Father, who has loved us and given us eternal encouragement and good hope, graciously encourage your hearts and strengthen them for all good in deed and word.

2 Thess. ii. 1-17.

#### PAUL'S OWN EXPERIENCE

I am well aware that 'the Law is admirable'—provided that one makes a lawful use of it; he must keep in mind that no law is ever made for honest people but for the lawless and the insubordinate, for the impious and the sinful, for the irreverent and the profane, for parricides and matricides, murderers, immoral persons, sodomites, kidnappers, liars, perjurers, and whatever else is contrary to sound doctrine as laid down by that glorious gospel of the blessed God with which I have been entrusted.

I render thanks to Christ Jesus our Lord, who has made me able for this; he considered me trustworthy and appointed me to the ministry, though I had formerly been a blasphemer and a persecutor and a wanton aggressor. I obtained mercy because in my unbelief I had acted out of ignorance; and the grace of our Lord flooded my life, along with the faith and love that Christ Jesus inspires. It is a sure word, it deserves all praise, that "Christ Jesus came into the world to save sinners"; and though

I am the foremost of sinners, I obtained mercy, for the purpose of furnishing Christ Jesus with a supreme proof of his utter patience, a typical illustration of it for all who were to believe in him and gain eternal life. To the King of eternity, immortal, invisible, the only God, be honour and glory for ever and ever: Amen.

1 Tim. i. 8-17.

### TRUE RICHES

Anyone who teaches novelties and refuses to fall in with the sound words of our Lord Jesus Christ and the doctrine that tallies with godliness, is a conceited, ignorant creature, with a morbid passion for controversy and argument which leads only to envy, dissension, insults, insinuations, and constant friction between people who are depraved in mind and deprived of the Truth. They imagine religion is a paying concern. As indeed it is, rich profit, provided that it goes with a contented spirit—for we bring nothing into the world, and we can take nothing out of it; if we have food and clothes, we must be content with that. Those who are eager to be rich get tempted and trapped in many senseless and pernicious propensities, that drag men down to ruin and destruction. For love of money is the root of all mischief; it is by aspiring to be rich that certain individuals have gone astray from the faith and found themselves pierced with many a pang of remorse. Shun that, O man of God, aim at integrity, godliness, faith, love, steadfastness, modesty; fight in the good fight of the faith, secure that life eternal to which you were called when you voiced the good confession in presence of many witnesses.

In presence of God who is the Life of all, and of Christ Jesus who testified to the good confession before Pontius Pilate, I charge you to keep your commission free from stain, free from reproach, till the appearance of our Lord Jesus Christ—which will be brought about in due time by that blessed and only Sovereign, King of kings and Lord of lords, who alone has immortality, who dwells in light that no one can approach, whom no man ever has seen or can see. To him be honour and eternal dominion: Amen.

Charge the rich of this world not to be supercilious, and not to fix their hopes on so uncertain a thing as riches but on the living God who richly provides us with all the joys of life; bid



them be bountiful, rich in good works, open-handed and generous, amassing right good treasure for themselves in the world to come, so as to secure the life which is life indeed.

1 Tim. vi. 3-19.

#### BE BOLD FOR GOD

I render thanks to God, the God of my fathers whom I worship with a pure conscience, as I mention you constantly in my prayers. When I recall the tears you shed when we parted, I long by night and day to see you again; that would fill me with joy, for I am reminded of your sincere faith, a faith which dwelt first in your grandmother Lois and your mother Eunice, as it dwells (I am certain) in yourself.

Hence I would remind you to rekindle the divine gift which you received when my hands were laid upon you; for God has not given us a timid spirit but a spirit of power and love and discipline. So do not be ashamed to testify to our Lord, and do not be ashamed of a prisoner of the Lord like myself; join me in bearing suffering for the gospel, by the power of the God who has saved us and called us to a life of consecration—not for anything we have done but because he chose to do it himself, by the grace which he gave us ages ago in Christ Jesus and has now revealed in the appearance of our Saviour Jesus Christ, who has put down death and brought life and immortality to light by the gospel. Of that gospel I have been appointed a herald and an apostle and a teacher, and this is why I suffer as I do. Still, I am not ashamed of it; I know whom I have trusted, and I am certain that he is able to keep what I have put into his hands, till the great Day.

Model yourself on the sound instruction you have had from me in the faith and love of Christ Jesus. Keep the great securities of your faith intact, by aid of the holy Spirit that dwells within us.

2 Tim. i. 3-14.

#### SET APART FOR GOD

Now, my son, be strong in the grace of Christ Jesus, and, as for the instructions I gave you in presence of many witnesses, transmit them to trustworthy men, that they may be competent to teach others.

Join the ranks of those who bear suffering, like a loyal soldier of Christ Jesus. No soldier gets entangled in civil pursuits; his aim is to satisfy his commander. Again, a competitor in the games is not crowned unless he observes the rules. The farmer who has done the work must have the first share of the fruit. Think what I mean! The Lord will help you to understand it perfectly.

Never forget "Jesus Christ risen from the dead, descended from David"—according to my gospel, for which I have to suffer imprisonment as if I were a criminal. (But there is no prison for the word of God.) All I endure is for the sake of the elect, to let them obtain their share of the salvation of Christ Jesus and also of eternal glory. It is a sure word, that

"If we have died with him, we shall live with him,  
if we endure, then we shall reign with him,  
if we disown him, then he will disown us,  
if we are faithless, he remains faithful"—

for he cannot be untrue to himself.

Remind men of this: adjure them before the Lord not to bandy arguments—no good comes out of that, it only means the undoing of your audience. Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the Truth.

In any great house there are indeed vessels not only of gold and silver but also of wood and clay, some for noble, some for menial service. If one will only keep clear of the latter, he will be put to noble use, he will be consecrated and useful to the Owner of the House, he will be set apart for good work of all kinds. So shun the lusts of youth and aim at integrity, faith, love and peace, in the company of those who invoke the Lord out of a pure heart.

Shut your mind against foolish, popular controversy; be sure that only breeds strife. And the Lord's servant must not be a man of strife; he must be kind to everybody, a skilled teacher, a man who will not resent injuries; he must be gentle in his admonitions to the opposition—perhaps God may let them change their mind and admit the Truth; they may come to their senses again and escape the snare of the devil, as they are brought back to life by God to do his will.

## THE LAST DAYS

Mark this, there are hard times coming in the last days. For men will be selfish, fond of money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent, callous, relentless, scurrilous, dissolute, and savage; they will hate goodness, they will be treacherous, reckless and conceited, preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force. Avoid all such. Some of them worm their way into families and get hold of women-folk who feel crushed by the burden of their sins—wayward creatures of impulse, always curious to learn and never able to attain the knowledge of the Truth. For these guides of theirs are hostile to the Truth, just as Jannes and Jambres were hostile to Moses; they are depraved in mind and useless for any purpose of faith. However, they will get no further, for their aberration will be detected by everyone, as was the case with these magicians.

Now you have followed my teaching, my practice, my aims, my faith, my patience, my love, my stedfastness, my persecutions, my sufferings—all that befell me at Antioch, Iconium and Lystra, all the persecutions I had to undergo, from which the Lord rescued me. (Yes, and all who would live the religious life in Christ Jesus will be persecuted.) Bad characters and impostors will go from bad to worse, deceiving others and deceived themselves; but hold you to what you have been taught, hold to your convictions, remember who your teachers were, remember how you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for amendment, and for moral discipline, to make the man of God proficient and equip him for good work of every kind.

2 Tim. iii.

## PAUL'S FAREWELL CHARGE

In presence of God and of Christ Jesus who will judge the living and the dead, in the light of his appearance and his reign, I adjure you to preach the word; keep at it in season and out of season, refuting, checking, and exhorting men; never lose patience with them, and never give up your teaching; for the time will come when people decline to be taught sound doctrine, they

will accumulate teachers to suit themselves and tickle their own fancies, they will give up listening to the Truth and turn to myths.

Whatever happens, be self-possessed, flinch from no suffering, do your work as an evangelist, and discharge all your duties as a minister.

The last drops of my own sacrifice are falling; my time to go has come. I have fought in the good fight; I have run my course; I have kept the faith. Now the crown of a good life awaits me, with which the Lord, that just Judge, will reward me on the great Day—and not only me but all who have loved and longed for his appearance.

2 Tim. iv. 1-8.

#### GOD HAS SPOKEN TO US BY A SON

Many were the forms and fashions in which God spoke of old to our fathers by the prophets, but in these days at the end he has spoken to us by a Son—a Son whom he has appointed heir of the universe, as it was by him that he created the world. He, reflecting God's bright glory and stamped with God's own character, sustains the universe with his word of power; when he had secured our purification from sins, he sat down at the right hand of the Majesty on high; and thus he is superior to the angels, as he has inherited a Name superior to theirs.

We must therefore pay all the more attention to what we have heard, lest we drift away. For if the divine word spoken by angels held good, if transgression and disobedience met with due punishment in every case, how shall we escape the penalty of neglecting a salvation which was originally proclaimed by the Lord himself and guaranteed to us by those who heard him, while God corroborated their testimony with signs and wonders and a variety of miraculous powers, distributing the holy Spirit as it pleased him.

For the world to come, of which I am speaking, was not put under the control of angels. One writer, as we know, has affirmed,

*What is man, that thou art mindful of him?  
or the son of man, that thou carest for him?  
For a little while thou hast put him lower than the angels,  
crowning him with glory and honour,  
putting all things under his feet.*

Now by *putting all things under him*, the writer meant to leave nothing outside his control. But, as it is, we do not yet see *all things controlled* by man; what we do see is Jesus *who was put lower than the angels for a little while* to suffer death, and who has been *crowned with glory and honour*, that by God's grace he might taste death for everyone. In bringing many sons to glory, it was befitting that He for whom and by whom the universe exists, should perfect the Pioneer of their salvation by suffering. For sanctifier and sanctified have all one origin. That is why he is not ashamed to call them brothers, saying,

*"I will proclaim thy name to my brothers,  
in the midst of the church I will sing of thee,"*

and again,

*"I will put my trust in him,"*

and again,

*"Here am I and the children God has given me."*

Since the children then share blood and flesh, he himself participated in their nature, so that by dying he might crush him who wields the power of death (that is to say, the devil) and release from thralldom those who lay under a life-long fear of death. (For of course it is not angels that *he succours*, it is *the offspring of Abraham*.) He had to resemble his brothers in every respect, in order to prove a merciful and faithful high priest in things divine, to expiate the sins of the People; it is as he suffered by his temptations that he is able to help the tempted.

Heb. i. 1-4; ii.

### HARDEN NOT YOUR HEART

Brothers, take care lest there be a wicked, unbelieving heart in any of you, moving you to be apostates from the living God. Rather admonish one another daily, so long as this word *To-day* is uttered, that none of you may be deceived by sin and *hardened*. For we only participate in Christ provided that we hold firm to the very end the confidence with which we started, this word ever sounding in our ears,

*To-day, when you hear his voice,  
harden not your hearts as at the Provocation.*

Who heard and yet *provoked* him? Was it not all who left Egypt under the leadership of Moses? And with whom was he *exasperated for forty years*? Was it not with those who sinned, whose *corpses fell in the desert*? And to whom *did he swear that they would never enter his Rest*? To whom but those who disobeyed? Thus we see it was owing to unbelief that they could not enter.

Heb. iii. 12-19.

### A REST YET REMAINETH

Well then, as the promise of entrance into his Rest is still left to us, let us be afraid of anyone being judged to have missed it. For we have had the good news as well as they; only, the message they heard was of no use to them, because it did not meet with faith in the hearers. For we do *enter the Rest* by our faith: according to his word,

*As I swore in my anger,  
they shall never enter my Rest—*

although *his works* were all over, by the foundation of the world. For he says this somewhere about the seventh day: *And God rested from all his works on the seventh day*. And again in this passage, *they shall never enter my Rest*. Since then it is reserved for some *to enter it*, and since those who formerly got the good news failed to enter, owing to their disobedience, he again fixes a day; *To-day*—as he says in ‘David’ after so long an interval and as has been already quoted—

*To-day, when you hear his voice,  
harden not your hearts.*

Thus if Joshua had given them Rest, God would not speak later about another day. There is a sabbath-Rest, then, reserved still for the People of God (for once *a man enters His Rest*, he *rests from work* just as God did).

Let us be eager then *to enter that Rest*, lest anyone fall into the same sort of disobedience. For the Logos of God is a living thing, active and more cutting than any sword with double edge, penetrating to the very division of soul and spirit, joints and marrow—scrutinizing the very thoughts and conceptions of the heart. And no created thing is hidden from him; all things lie open and exposed before the eyes of him with whom we have to reckon.

As we have a great high priest, then, who has passed through

the heavens, Jesus the Son of God, let us hold fast to our confession; for ours is no high priest who cannot have sympathy with our weaknesses, but one who has been tempted in every respect like ourselves, yet without sinning. So let us approach the throne of grace with confidence, that we may receive mercy and find grace to help us in the hour of need.

Heb. iv.

### THE NEW COVENANT

The point of all this is, we do have such a high priest, one who is *seated at the right hand* of the throne of Majesty in the heavens, and who officiates in *the* sanctuary or true *tabernacle set up by the Lord* and not by man.

Now, as every high priest is appointed to offer gifts and sacrifices, he too must have something to offer. Were he on earth, he would not be a priest at all, for there are priests already to offer the gifts prescribed by Law (men who serve a mere outline and shadow of the heavenly—as Moses was instructed, when he was about to execute the building of the tabernacle: *see, God said, that you make everything after the pattern shown you upon the mountain*). As it is, however, the divine service he has obtained is superior, owing to the fact that he mediates a superior covenant, enacted with superior promises. For if the first covenant had been faultless, there would have been no occasion for a second. Whereas God does find fault with the people of that covenant, when he says:

*The day is coming, saith the Lord,  
when I will conclude a new covenant with the house of Israel  
and with the house of Judah.  
It will not be on the lines of the covenant I made with their  
fathers,  
on the day I took them by the hand to lead out of Egypt's  
land;  
for they would not hold to my covenant,  
so I let them alone, saith the Lord.  
This is the covenant I will make with the house of Israel  
when that day comes, saith the Lord;  
I will set my laws within their mind,  
inscribing them upon their hearts;  
I will be a God to them,*

*and they shall be a People to me;  
one citizen will no longer teach his fellow,  
one man will no longer teach his brother,  
saying, 'Know the Lord,'  
for all are to know me, low and high together.  
I will be merciful to their iniquities,  
and remember their sins no more.*

By saying 'a new covenant,' he antiquates the first. And whatever is antiquated and aged is on the verge of vanishing.

Heb. viii.

### THE SOURCE OF ASSURANCE

Brothers, since we thus have confidence to enter the holy Presence in virtue of the blood of Jesus, by the fresh, living way which he has inaugurated for us through the veil (that is, through his flesh), and since we have *a great Priest over the house of God*, let us draw near with a true heart, in absolute assurance of faith, our hearts sprinkled clean from a bad conscience, and our bodies washed in pure water; let us hold the hope we avow without wavering (for we can rely on him who gave us the Promise); and let us consider how to stir up one another to love and good deeds, not ceasing to meet together, as is the habit of some, but admonishing one another—all the more so, as you see the Day drawing near.

Heb. x. 19-25.

### FAITH MAKES HEROES

Now faith means that we are confident of what we hope for, convinced of what we do not see. It was for this that the men of old won their record. It is by faith we understand that the world was fashioned by the word of God, and thus the visible was made out of the invisible. It was by faith that Abel offered God a richer sacrifice than Cain did, and thus won from God the record of being 'just,' on the score of what he gave; he died, but by his faith he is speaking to us still. It was by faith that Enoch was taken to heaven, so that he never died (*he was not overtaken by death, for God had taken him away*). For before he was taken to heaven, his record was that *he had satisfied God*; and apart from faith it is impossible *to satisfy him*, for the man who draws near to God must believe that he exists and that he



does reward those who seek him. It was by faith that Noah, after being told by God of what was still unseen, reverently constructed an ark to save his household; thus he condemned the world and became heir of the righteousness that follows faith. It was by faith that Abraham obeyed his call to *go forth* to a place which he would receive as an inheritance; he went forth, although he did not know where he was to go. It was by faith that he *sojourned* in the promised land, as in a foreign country, residing in tents, as did Isaac and Jacob who were co-heirs with him of the same promise; he was waiting for the City with its fixed foundations, whose builder and maker is God. It was by faith that even Sara got strength to conceive, bearing a son when she was past the age for it—because she considered that she could rely on Him who gave the promise. Thus a single man, though physically impotent, had issue in number *like the stars in heaven, countless as the sand on the seashore*. (These all died in faith without obtaining the promises; they only saw them far away and hailed them, owning that they were *strangers and exiles* upon earth. Now people who speak in this way plainly show that they are in search of a fatherland. If they thought of the land they have left behind, they would have time to go back, but they really aspire to the better land in heaven. That is why God is not ashamed to be called their God; he has prepared a City for them.) It was by faith, *when Abraham was put to the test, that he sacrificed Isaac*; he was ready to sacrifice *his only son*, although he had received the promises and had been told *it is through Isaac that your offspring shall be reckoned*—for he considered that God was able even to raise men from the dead. Hence he did get him back, by what was a parable of the resurrection. It was by faith that Isaac blessed Jacob and Esau in connexion with the future. It was by faith that, when Jacob was dying, he blessed each of the sons of Joseph, *bending in prayer over the head of his staff*. It was by faith that Joseph at his end thought about the exodus of the sons of Israel, and gave orders about his own bones. It was by faith that Moses *was hidden for three months* after birth by his parents, because *they saw* the child was *beautiful*, and had no dread of the royal decree. It was by faith that Moses refused, *when he had grown up*, to be called the son of Pharaoh's daughter; ill-treatment with God's people he preferred to the passing pleasures of sin, considering obloquy with the messiah to be richer wealth than Egypt's treasures—for

he had an eye to the Reward. It was by faith that he left Egypt—not from any fear of the king's wrath; like one who saw the King Invisible, he never flinched. It was by faith that he celebrated *the passover* and performed the sprinkling by blood, so that *the destroying angel* might not touch Israel's first-born. It was by faith that they crossed the Red Sea like dry land (when the Egyptians attempted it, they were drowned). It was by faith that the walls of Jericho collapsed, after being surrounded for only seven days; and it was by faith that Rahab the harlot did not perish along with those who were disobedient, as she had given a friendly welcome to the scouts.

And what more shall I say? Time would fail me to tell of Gideon, of Barak, of Samson and Jephthah, of David and Samuel and the prophets—men who by faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness won to strength, proved valiant in warfare, and routed hosts of foreigners. Some were given back to their womenkind, raised from the very dead; others were broken on the wheel, refusing to accept release, that they might obtain a better resurrection; others, again, had to experience scoffs and scourging, aye, chains and imprisonment—they were stoned, sawn in two, and cut to pieces; they had to roam about in sheepskins and goatskins, forlorn, oppressed, ill-treated (men of whom the world was not worthy), wandering in the desert and among the hills, in caves and gullies. They all won their record for faith, but the Promise they did not obtain. God had something better in store for us; he would not have them perfected apart from us.

Heb. xi.

### FOLLOW JESUS LIKE MEN

Therefore, with all this host of witnesses encircling us, we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course with steadiness, our eyes fixed upon Jesus as the pioneer and the perfection of faith—upon Jesus who, in order to reach his own appointed joy, steadily endured the cross, thinking nothing of its shame, and is now *seated at the right hand* of the throne of God. Yes, compare him who steadily endured all that hostility from sinful men, so as to keep your own hearts from fainting and failing. You have not had to

shed blood yet in the struggle against sin. And have you forgotten the word of appeal that reasons with you as sons?—

*My son, never make light of the Lord's discipline,  
never faint under his reproofs;  
for the Lord disciplines the man he loves,  
and scourges every son whom he receives.*

It is for discipline that you have to endure. God is treating you as sons; for where is the son who is not disciplined by his father? Discipline is the portion of all; if you get no discipline, then you are not sons but bastards. Why, we had fathers of our flesh to discipline us, and we yielded to them! Shall we not far more submit to the Father of our spirits, and so live? For while their discipline was only for a time, and inflicted at their pleasure, he disciplines us for our good, that we may share in his own holiness. Discipline always seems for the time to be a thing of pain, not of joy; but those who are trained by it reap the fruit of it afterwards in the peace of an upright life.

Heb. xii. 1-11.

#### BLESSED IS HE WHO ENDURES

James, a servant of God and the Lord Jesus Christ, to the twelve tribes in the Dispersion: greeting.

Greet it as pure joy, my brothers, when you encounter any sort of trial, sure that the sterling temper of your faith produces endurance; only, let your endurance be a finished product, so that you may be finished and complete, with never a defect.

Whoever of you is defective in wisdom, let him ask God who gives to all men without question or reproach, and the gift will be his. Only, let him ask in faith, with never a doubt; for the doubtful man is like surge of the sea whirled and swayed by the wind; that man need not imagine he will get anything from the Lord, double-minded creature that he is, wavering at every turn! Let a brother of low position exult when he is raised; but let one who is rich exult in being lowered; for the rich will pass away *like the flower of the grass*—up comes the sun with the scorching wind and *withers the grass, its flower drops off*, and the splendour of it is ruined: so shall the rich fade away amid their pursuits.

*Blessed is he who endures* under trial; for when he has stood the test, he will gain the crown of life which is prom-

ised to all who love Him. Let no one who is tried by temptation say, "My temptation comes from God"; God is incapable of being tempted by evil and he tempts no one. Everyone is tempted as he is beguiled and allured by his own desire; then Desire conceives and breeds Sin, while Sin matures and gives birth to Death. Make no mistake about this, my beloved brothers: all we are given is good, and all our endowments are faultless, descending from above, from the Father of the heavenly lights, who knows no change of rising and setting, who casts no shadow on the earth. It was his own will that we should be born by the Word of the truth, to be a kind of first-fruits among his creatures. Be sure of that, my beloved brothers.

Jas. i. 1-19.

#### SELF-CONTROL

Let everyone be quick to listen, slow to talk, slow to be angry—for human anger does not promote divine righteousness; so clear away all the foul rank growth of malice, and make a soil of humble modesty for the Word which roots itself inwardly with power to save your souls. Act on the Word, instead of merely listening to it and deluding yourselves. For whoever listens and does nothing, is like a man who glances at his natural face in a mirror; he glances at himself, goes off, and at once forgets what he was like. Whereas he who gazes into the faultless law of freedom and remains in that position, proving himself to be no forgetful listener but an active agent, he will be blessed in his activity. Whoever seems to himself to be religious, and does not bridle his tongue, but deceives his own heart, his religion is futile. Pure, unsoiled religion in the judgment of God the Father means this: to care for orphans and widows in their trouble, and to keep oneself from the stain of the world.

Jas. i. 20-27.

#### FAITH MUST RESULT IN DEEDS

My brothers, what is the use of anyone declaring that he has faith, if he has no deeds to show? Can that faith of his save him? Suppose some brother or sister is ill-clad and short of daily food; if any of you tells them, "Depart in peace! Get warm, get food," without supplying their bodily needs, what use is that? So faith, unless it has deeds, is dead in itself. Someone will object, "And you claim to have faith!" Yes, and I claim to have deeds

as well; you show me your faith without any deeds, and I will show you by my deeds what faith is! You believe in one God? Well and good. So do the devils, and they shudder. But will you understand, you senseless fellow, that faith without deeds is dead?

When our father *Abraham offered his son Isaac on the altar*, was he not justified by what he did? In his case, you see, faith co-operated with deeds, faith was completed by deeds, and the scripture was fulfilled: *Abraham believed God, and this was counted to him as righteousness*—he was called *God's friend*. You observe, it is by what he does that a man is justified, not simply by what he believes. So too with Rahab the harlot. Was she not justified by what she did, when she entertained the scouts and got them away by a different road?

For as the body without the breath of life is dead,  
so faith is dead without deeds.

Whoever, then, knows what is right to do and does not do it,  
that is a sin for him.

Jas. ii. 14-26.

#### BRIDLE THE TONGUE

My brothers, do not crowd in to be teachers; remember, we teachers will be judged with special strictness. We all make many a slip, but whoever avoids slips of speech is a perfect man; he can bridle the whole of the body as well as the tongue. We put bridles into the mouths of horses to make them obey us, and so, you see, we can move the whole of their bodies. Look at ships too; for all their size and speed under stiff winds, they are turned by a tiny rudder wherever the mind of the steersman chooses. So the tongue is a small member of the body, but it can boast of great exploits. What a forest is set ablaze by a little spark of fire! And the tongue is a fire, the tongue proves a very world of mischief among our members, staining the whole of the body and setting fire to the round circle of existence with a flame fed by hell. For while every kind of beast and bird, of creeping animals and creatures marine, is tameable and has been tamed by mankind, no man can tame the tongue—plague of disorder that it is, full of deadly venom! With the tongue we bless the Lord and Father, and with the tongue we curse men made *in God's own likeness*; blessing and cursing stream from the same

lips! My brothers, this ought not to be. Does a fountain pour out fresh water and brackish from the same hole? Can a fig tree, my brothers, bear olives? Or a vine, figs? No more can salt water yield fresh.

Who among you is wise and learned? Let him show by his good conduct, with the humble modesty of wisdom, what his deeds are. But if you are cherishing bitter jealousy and rivalry in your hearts, do not pride yourselves on that—and be false to the truth. That is not the wisdom which comes down from above, it is an earthly wisdom, unspiritual, devilish; for wherever jealousy and rivalry exist, there disorder reigns and every evil. The wisdom from above is first of all pure, then peaceable, forbearing, conciliatory, full of mercy and wholesome fruit, unambiguous, straightforward; and the peacemakers who sow in peace reap righteousness.

Jas. iii.

#### THE SOURCE OF CONFLICT

Where do conflicts, where do wrangles come from, in your society? Is it not from these passions of yours that war among your members? You crave, and miss what you want: you envy and covet, but you cannot acquire: you wrangle and fight—you miss what you want because you do not ask God for it; you do ask and you do not get it, because you ask with the wicked intention of spending it on your pleasures.

Come now, you who say, "To-day or to-morrow we are going to such and such a city; we shall spend a year there, trading and making money"—you who know nothing about to-morrow! For what is your life? You are but a mist, which appears for a little and then vanishes. You ought rather to say, "If the Lord will, we shall live to do this or that." But here you are, boasting in your proud pretensions! All such boasting is wicked.

Jas. iv. 1-3, 13-16.

#### AN UNFADING INHERITANCE

Peter an apostle of Jesus Christ, to the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, whom God the Father has predestined and chosen, by the consecration of the Spirit, to obey Jesus Christ and be sprinkled with his blood: may grace and peace be multiplied to you.

Blessed be the God and Father of our Lord Jesus Christ! By

his great mercy we have been born anew to a life of hope through the resurrection of Jesus Christ from the dead, born to an unscathed, inviolate, unfading inheritance; it is kept in heaven for you, and the power of God protects you by faith till you do inherit the salvation which is all ready to be revealed at the last hour. You will rejoice then, though for the passing moment you may need to suffer various trials; that is only to prove your faith is sterling (far more precious than gold which is perishable and yet is tested by fire), and it redounds to your praise and glory and honour at the revelation of Jesus Christ. You never knew him, but you love him; for the moment you do not see him, but you believe in him, and you will thrill with an unspeakable and glorious joy to obtain the outcome of your faith in the salvation of your souls.

Brace up your minds, then, keep cool, and put your hope for good and all in the grace that is coming to you at the revelation of Jesus Christ. Be obedient children, instead of moulding yourselves to passions that once ruled the days of your ignorance; as He who called you is holy, so you must be holy too in all your conduct—for it is written, *You shall be holy because I am holy*. And as *you call upon a Father* who judges everyone impartially by what he has done, be reverent in your conduct while you sojourn here below; you know it was *not by* perishable silver or gold that *you were* ransomed from the futile traditions of your past, but by the precious blood of Christ, a lamb unblemished and unstained. He was predestined before the foundation of the world and has appeared at the end of the ages for your sake; it is by him that you believe in God who raised him from the dead and gave him glory; and thus your faith means hope in God.

1 Pet. i. 1-9, 13-21.

#### THE PRIESTHOOD OF BELIEVERS

So off with all malice, all guile and insincerity and envy and slander of every kind! Like newly born children, thirst for the pure, spiritual milk to make you grow up to salvation. You have had a taste of the kindness of the Lord: come to him then—come to that living Stone which men have rejected and God holds choice and precious; come and, like living stones yourselves, be built into a spiritual house, to form a consecrated priesthood for the offering of those spiritual sacrifices that are

acceptable to God through Jesus Christ. For thus it stands in Scripture:

*Here I lay a Stone in Sion,  
a choice, a precious cornerstone:  
he who believes in him will never be disappointed.*

Now you believe, you hold him "precious," but as for the unbelieving—

*the very stone the builders rejected  
is now the cornerstone,*

*a stone over which men stumble and a rock of offence; they stumble over it in their disobedience to God's word. Such is their appointed doom. But you are the elect race, the royal priesthood, the consecrated nation, the People who belong to Him, that you may proclaim the wondrous deeds of Him who has called you from darkness to His wonderful light—you who once were no people and now are God's people, you who once were unpitied and now are pitied.*

I Pet. ii. 1-10.

#### HE LEFT YOU AN EXAMPLE

Beloved, as *sojourners and exiles* I appeal to you to abstain from the passions of the flesh that wage war upon the soul; bear yourselves uprightly before pagans; so that, for all their slander of you as bad characters, they may come to glorify God when you are put upon your trial, by what they see of your good conduct.

Submit for the Lord's sake to any human authority; submit to the emperor as supreme, and to governors as deputed by him for the punishment of wrongdoers and the encouragement of honest people—for it is the will of God that by your honest lives you should silence the ignorant charges of foolish persons. Live like free men, only never make your freedom a pretext for misconduct; live like servants of God. Do honour to all, love the brotherhood, *reverence God, honour the emperor.*

Servants, be submissive to your masters with perfect respect, not simply to those who are kind and reasonable but to the surly as well; for it is a merit when from a sense of God one bears the pain of unjust suffering. Where is the credit in standing punishment for having done wrong? No, if you stand suffering for having done right, that is what God counts a merit. And this



is your vocation; for when Christ suffered for you, he left you an example, and you must be following his footsteps.

*He committed no sin,  
no guile was ever found upon his lips;  
he was reviled and he made no retort,  
he suffered and he never threatened,*

but left everything to Him who judges justly; *he bore our sins* in his own body on the gibbet, that we might break with sin and live the good life; it is *by his wounds that you have been healed*. You were indeed *astray like sheep*, but you have come back now to the Shepherd and Guardian of your souls.

1 Pet. ii. 11-25.

#### THE SECRET OF HAPPINESS

Lastly, you must all be united, you must have sympathy, brotherly love, compassion, and humility, never paying back evil for evil, never reviling when you are reviled, but on the contrary, blessing. For this is your vocation, to bless and to inherit blessing;

*he who would love Life  
and enjoy good days,  
let him keep his tongue from evil  
and his lips from speaking guile:  
let him shun wrong and do right,  
let him seek peace, making peace his aim.  
For the eyes of the Lord are on the upright,  
and his ears are open to their cry;  
but the face of the Lord is set against wrongdoers.*

And yet who will wrong you if you have a passion for goodness? Even supposing you have to suffer for the sake of what is right, still you are blessed. *Have no fear of their threats, never let that trouble you*, but reverence Christ as Lord in your own hearts. Always be ready with a reply for anyone who calls you to account for the hope you cherish, but answer gently and with a sense of reverence; and see that you have a clean conscience, so that, for all their slander of you, these libellers of your good Christian behaviour may be ashamed.

For it is better to suffer for doing right (if that should be the will of God) than for doing wrong. Christ himself died for sins,

once for all, a just man for unjust men, that he might bring us near to God; in the flesh he was put to death but he came to life in the Spirit.

1 Pet. iii. 8-18.

### RATIFY YOUR CALLING

Symeon Peter, a servant and apostle of Jesus Christ, to those who have been allotted a faith of equal privilege with ours, by the equity of our God and saviour Jesus Christ; grace and peace be multiplied to you by the knowledge of our Lord. Inasmuch as his power divine has bestowed upon us every requisite for life and godliness by the knowledge of him who called us to his own glory and excellence—bestowing on us thereby promises precious and supreme, that by means of them you may escape the corruption produced within the world by lust, and participate in the divine nature—for this very reason, do you contrive to make it your whole concern to furnish your faith with resolution, resolution with intelligence, intelligence with self-control, self-control with steadfastness, steadfastness with godliness, godliness with brotherliness, and brotherliness with Christian love.

For as these qualities exist and increase with you, they render you active and fruitful in the knowledge of our Lord Jesus Christ; whereas he who has not these by him is blind, shortsighted, oblivious that he has been cleansed from his erstwhile sins. So be the more eager, brothers, to ratify your calling and election, for as you exercise these qualities you will never make a slip; you will thus be richly furnished with the right of entry into the eternal realm of our Lord and saviour Jesus Christ.

2 Pet. i. 1-11.

### GOD IS LONG-SUFFERING

This is the second letter I have already written to you, beloved, stirring up your pure mind by way of reminder, to have you recollect the words spoken by the holy prophets beforehand and the command given by your apostles from the Lord and saviour.

To begin with, you know that mockers will come with their mockeries in the last days, men who go by their own passions, asking, "Where is His promised advent? Since the day our fathers fell asleep, things remain exactly as they were from the beginning of creation." Beloved, you must not ignore this one fact, that *with the Lord* a single day is like a thousand years,

and a *thousand years are like a single day*. The Lord is not slow with what he promises, according to certain people's idea of slowness; no, he is long-suffering for your sake, he does not wish any to perish but all to betake them to repentance.

The day of the Lord will come like a thief, when the heavens will vanish with crackling roar, the stars will be set ablaze and melt, the earth and all its works will disappear. Now as all things are thus to be dissolved, what holy and godly men ought you to be in your behaviour, you who expect and hasten the advent of the Day of God, which dissolves the heavens in fire, making the stars blaze and melt! It is new heavens and a new earth that we expect, as He has promised, and in them dwells righteousness. So, beloved, as you are expecting this, be eager to be found by him unspotted and unblemished in serene assurance.

2 Pet. iii. 1-4, 8-14.

#### WALK IN THE LIGHT

It is of what existed from the very beginning, of what we heard with our ears, of what we saw with our eyes, of what we witnessed and touched with our own hands, it is of the Logos of Life (the Life has appeared; we saw it, we testify to it, we bring you word of that eternal Life which existed with the Father and was disclosed to us)—it is of what we saw and heard that we bring you word, so that you may share our fellowship; and our fellowship is with the Father and with his Son Jesus Christ. We are writing this to you that our joy may be complete.

Here is the message we learned from him and announce to you: "God is light and in him there is no darkness, none." If we say, "We have fellowship with him," when we live and move in darkness, then we are lying, we are not practising the truth; but if we live and move within the light, as he is within the light, then we have fellowship one with another, and the blood of Jesus his Son cleanses us from every sin. If we say, "We are not guilty," we are deceiving ourselves and the truth is not in us; if we confess our sins, he is faithful and just, he forgives our sins and cleanses us from all iniquity; if we say, "We have not sinned," we make him a liar and his word is not within us. My dear children, I am writing this to you that you may not sin; but if anyone does sin, we have an advocate with the Father in Jesus Christ the just; he is himself the propitiation for our sins, though not for ours alone but also for the whole world.

This is how we may be sure we know him, by obeying his commands. He who says, "I know him," but does not obey his commands, is a liar and the truth is not in him; but whoever obeys his word, in him love to God is really complete. This is how we may be sure we are in him: he who says he "remains in him" ought to be living as he lived.

Beloved, I am not writing you any new command, but an old command which you have had from the very beginning: the old command is the word you have heard. And yet it is a new command that I am writing to you—realized in him and also in yourselves, because the darkness is passing away and the true light is already shining. He who says he is 'in the light' and hates his brother, is in darkness still. He who loves his brother remains in the light—and in the light there is no pitfall; but he who hates his brother is in darkness, he walks in darkness and does not know where he is going, for the darkness has blinded his eyes.

1 John i.; ii. 1-11.

#### GOD'S CHILDREN

As you know he is just, be sure that everyone who practices righteousness is born of him. "Born of him!" Think what a love the Father has for us, in letting us be called "children of God"! And such we are. The world does not recognize us? That is simply because it did not recognize him. We are children of God now, beloved; what we are to be is not apparent yet, but we do know that when he appears we are to be like him—for we are to see him as he is. And everyone who rests this hope on him, purifies himself as He is pure. Everyone who commits sin commits lawlessness: sin is lawlessness, and you know he appeared to take our sins away. In him there is no sin; anyone who remains in him does not sin—anyone who sins has neither seen nor known him. Let no one deceive you, dear children: he who practises righteousness is just, as He is just; he who commits sin belongs to the devil, for the devil is a sinner from the very beginning. (This is why the Son of God appeared, to destroy the deeds of the devil.) Anyone who is born of God does not commit sin, for the offspring of God remain in Him, and they cannot sin, because they are born of God.

Here is how the children of God and the children of the devil are recognized; anyone who does not practise righteousness does not belong to God, and neither does he who has no love for

his brother. We know we have crossed from death to life, because we love the brotherhood; he who has no love for his brother remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life remaining within him. We know what love is by this, that He laid down his life for us; so we ought to lay down our lives for the brotherhood. But whoever possesses this world's goods, and notices his brother in need, and shuts his heart against him, how can love to God remain in him? Dear children, let us put our love not into words or into talk but into deeds, and make it real.

Thus it is that we may be sure we belong to the truth and reassure ourselves before him whenever our heart may condemn us; for God is greater than our heart, and he knows all. If our heart does not condemn us, beloved, then we have confidence in approaching God, and we get from him whatever we ask, because we obey his commands and do what is pleasing in his sight. Now this is what he commands, that we believe in the name of his Son Jesus Christ, and love one another as he has commanded us to do; he who obeys his commands remains within him—and He remains within him. And this is how we may be sure he remains within us, by means of the spirit he has given us.

1 John ii. 28-iii. 10, 14-24.

#### A TOKEN OF THE SPIRIT

Do not believe every spirit, beloved, but test the spirits to see if they come from God; for many false prophets have emerged in the world. You can recognize the Spirit of God by this: every spirit which confesses Jesus as the Christ incarnate comes from God, and any spirit which does not confess Jesus incarnate does not come from God. This latter is the spirit of antichrist; you were told it was coming, and here it is already in the world.

1 John iv. 1-3.

#### WHERE LOVE IS GOD IS

Beloved, let us love one another, for love belongs to God, and everyone who loves is born of God and knows God; he who does not love, does not know God, for God is love. This is how the love of God has appeared for us, by God sending his only Son into the world, so that by him we might live. Love lies in this, not in our love for God but in his love for us—in the

sending of his Son to be the propitiation for our sins. Beloved, if God had such love for us, we ought to love one another. God no one has ever seen; but if we love one another, then God remains within us, and love for him is complete in us.

This is how we may be sure we remain in him and he in us, because he has given us a share in his own Spirit; and we have seen, we do testify, that the Father has sent the Son as the Saviour of the world. Whoever confesses that "Jesus is the Son of God," in him God remains, and he remains in God; well, we do know, we have believed, the love God has for us. God is love, and he who remains in love remains in God, and God remains in him. Love is complete with us when we have absolute confidence about the day of judgment, since in this world we are living as He lives. Love has no dread in it; no, love in its fulness drives all dread away, for dread has to do with punishment—anyone who has dread, has not reached the fulness of love. We love, because He loved us first. If anyone declares, "I love God," and yet hates his brother, he is a liar; for he who will not love his brother whom he has seen, cannot possibly love the God whom he has never seen. And we get this command from him, that he who loves God is to love his brother also.

1 John iv. 7-21.

#### FAITH CONQUERS THE WORLD

Everyone who believes that Jesus is the Christ, is born of God; and everyone who loves the Father loves the sons born of him. This is how we are sure that we love God's children, by loving God and obeying his commands (for love to God means the keeping of his commands). And his commands are not irksome, for whatever is born of God conquers the world. Our faith, that is the conquest which conquers the world. Who is the world's conqueror but he who believes that Jesus is the Son of God? Jesus Christ, he it is who came by water, blood, and Spirit—not by water alone, but by the water and the blood. The Spirit is the witness to this, for the Spirit is truth. The witnesses are three, the Spirit and the water and the blood, and the three of them are in accord. If we accept human testimony, God's testimony is greater; for God's testimony consists in the testimony he has borne to his Son. He who believes in the Son of God possesses that testimony within himself; he who will not believe God, has made God a liar by refusing to believe the testimony

which God has borne to his Son. And the testimony is, that God gave us life eternal and this life is in his Son.

He who possesses the Son possesses life:  
he who does not possess the Son of God does not possess life.

I have written in this way to you who believe in the name of the Son of God, that you may be sure you have life eternal. Now the confidence we have in him is this, that he listens to us whenever we ask anything in accordance with his will; and if we know that he listens to whatever we ask, we know that we obtain the requests we have made to him. If anyone notices his brother committing a sin which is not deadly, he will ask and obtain life for him—for anyone who does not commit a deadly sin. There is such a thing as deadly sin; I do not mean he is to pray for that. All iniquity is sin, but there are sins which are not deadly.

We know that anyone who is born of God does not sin; He who was born of God preserves him, and the evil One never catches him.

We know that we belong to God, and that the whole world lies in the power of the evil One.

We know that the Son of God had come, and has given us insight to know Him who is the real God; and we are in Him who is real, even in his Son Jesus Christ. This is the real God, this is life eternal. Dear children, keep clear of idols.

1 John v.

#### KEEP YOURSELVES IN THE LOVE OF GOD

Beloved, you must remember the words of the apostles of our Lord Jesus Christ; they told you beforehand, "At the end of things there will be mockers who go by their own impious passions." These are the people who set up divisions and distinctions, low creatures, destitute of the Spirit. But do you, beloved, build up yourselves on your most holy faith and pray in the holy Spirit, so keeping yourselves within the love of God and waiting for the mercy of our Lord Jesus Christ that ends in life eternal. *Snatch some from the fire*, and have mercy on the waverers, trembling as you touch them, with loathing for *the garment which the flesh has stained*.

Now to him who is able to keep you from slipping and to

make you stand unblemished and exultant before his glory—to the only God, our saviour through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and for all time: Amen.

Jude i. 17-25.





THE END OF HISTORY  
REVELATION

## I AM THE FIRST AND THE LAST

John to the seven churches in Asia: grace be to you and peace from HE WHO IS AND WAS AND IS COMING, and from the seven Spirits before his throne, and from Jesus Christ *the faithful witness, the first-born* from the dead, and the *prince over kings of earth*; to him who loves us and *has loosed us from our sins* by shedding his blood—he has made us *a realm of priests for his God and Father*—to him be glory and dominion for ever and ever: Amen. *Lo, he is coming on the clouds, to be seen by every eye, even by those who impaled him, and all the tribes of earth shall wail because of him: even so, Amen. "I am the alpha and the omega," saith the Lord God, who is and was and is coming, the almighty.*

I John, your brother and your companion in the distress and realm and patient endurance which Jesus brings, found myself in the island called Patmos, for adhering to God's word and the testimony of Jesus. On the Lord's day I found myself rapt in the Spirit, and I heard a loud voice behind me like a trumpet calling, "Write your vision in a book, and send it to the seven churches, to Ephesus and Smyrna and Pergamum and Thyatira and Sardis and Philadelphia and Laodicea." So I turned to see whose voice it was that spoke to me; and on turning round I saw seven golden lampstands and in the middle of the lampstands *One who resembled a human being, with a long robe, and a belt of gold round his breast; his head and hair were white as wool, white as snow; his eyes flashed like fire, his feet glowed like finely burnished bronze, his voice sounded like many waves, in his right hand he held seven stars, a sharp sword with a double edge issued from his mouth, and his face shone like the sun in full strength.* When I saw him, I fell at his feet like a dead man; but he laid his hand on me, saying, "*Be not afraid; I am the First and the Last, I was dead and here am I alive for evermore, holding the keys that unlock death and Hades. Write down your vision of what is and what is to be hereafter.*"

Rev. i. 4-19.

## I STAND AT THE DOOR AND KNOCK

"Then to the angel of the church at Laodicea write thus:—These are the words of the Amen, *the faithful and true witness, the origin of God's creation.* I know your doings, you are neither cold nor hot—would you were either cold or hot! So, because

you are lukewarm, neither hot nor cold, I am about to spit you out of my mouth. You declare, 'I am rich, *I am well off*, I lack nothing!'—not knowing you are a miserable creature, pitiful, poor, blind, naked. I counsel you to buy from me gold refined in the fire, that you may be rich, white raiment to clothe you and prevent the shame of your nakedness from being seen, and salve to rub on your eyes, that you may see. *I reprove and discipline those whom I love*; so be in warm earnest and repent. Lo, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in and sup with him, and he with me. 'The conqueror I will allow to sit beside me on my throne, as I myself have conquered and sat down beside my Father on his throne.' Let anyone who has an ear listen to what the Spirit says to the churches."

Rev. iii. 14-22.

#### A VISION OF GOD REIGNING

After this I looked, and there was a door standing open in heaven! And the first voice I had heard talking with me like a trumpet said, "Come up here, and I will show you *what must come to pass* after this." At once I found myself rapt in the Spirit; and lo, a Throne stood in heaven with *One seated on the throne*—the seated One resembled in appearance jasper and sardius—and *round the throne a rainbow* resembling emerald in appearance; also round the throne four and twenty thrones, and on these thrones four and twenty Presbyters seated, who were clad in white raiment with golden crowns upon their heads. From the throne *issue flashes of lightning and loud blasts and peals of thunder*. And in front of the throne seven torches of fire burn (they are the seven Spirits of God); also in front of the throne there is like a sea of glass, *resembling crystal*. And on *each side of the throne, all round it, four living Creatures full of eyes* inside and outside; *the first* living Creature resembling a lion, *the second* living Creature resembling an ox, *the third* living Creature with a face like a man's, *the fourth* living Creature like a flying eagle. The four living Creatures, *each with six wings apiece, are full of eyes* all over their bodies and under their wings, and day and night they never cease the chant,

"*Holy, holy, holy, is the Lord God almighty,  
who was and is and is coming.*"

And whenever the living Creatures render glory and honour and thanksgiving *to him who is seated on the throne, who lives for ever and ever*, the four and twenty Presbyters fall down before *him who is seated on the throne*, worshipping *him who lives for ever and ever*, and casting their crowns before the throne, with the cry,

“Thou deservest, our Lord and God, to receive glory and honour and power,  
for it was thou who didst create all things:  
by thy will they existed and they were created.”

Rev. iv.

#### CHRIST'S PEOPLE TRIUMPHANT

After that I looked, and there was a great host whom no one could count, from every nation and tribe and people and tongue, standing before the throne and before the Lamb, clad in white robes, with palm-branches in their hands; and they cried with a loud voice, “Saved by our God *who is seated on the throne*, and by the Lamb!” And all the angels surrounded the throne and the Presbyters and the four living Creatures, and fell on their faces before the throne, worshipping God and crying, “Even so! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever: Amen!”

Then one of the Presbyters addressed me, saying, “Who are these, clad in white robes? where have they come from?” I said to him, “You know, my lord.” So he told me, “These are the people who have come out of *the great Distress, who have washed their robes* and made them white *in the blood* of the Lamb.

Therefore they are now before the throne of God,  
serving him day and night within his temple,  
and *he who is seated on the throne* shall overshadow them  
with his care.

*Never again will they be hungry, never again athirst,  
never shall the sun strike them, nor any scorching heat;*  
for the Lamb in the midst of the throne *will be their shepherd,*  
*guiding them to fountains of living water;*  
*and God shall wipe every tear from their eyes.”*

Rev. vii. 9-17.

## CHRIST SHALL REIGN FOR EVER AND EVER

Then the seventh angel blew; and loud voices followed in heaven, crying, "*The rule of the world has passed to our Lord and his Christ, and he shall reign for ever and ever.*" Then the four and twenty Presbyters who are seated on their thrones before God, fell on their faces and worshipped God, saying,

"We thank thee, *Lord God almighty, who art and wast, that*  
thou hast assumed thy great power and *begun to reign;*  
*the nations were enraged,*  
but thy *wrath* has come,  
the time has come for the dead to be judged,  
the time for rewarding *thy servants the prophets*  
and the saints *who reverence thy name, both low and high,*  
the time for destroying the destroyers of the earth."

Rev. xi. 15-18.

## CHRIST'S FINAL VICTORY

And war broke out in heaven, *Michael* and his angels *fighting* with the dragon; the dragon and his angels also fought, but they failed, and there was no place for them in heaven any longer. So the huge dragon was thrown down—that old *serpent* called *the Devil* and *Satan*, the seducer of the whole world—thrown down to earth, and his angels thrown down along with him. Then I heard a loud voice in heaven saying, "Now has it come, the salvation and power, the reign of our God and the authority of his Christ!—for the Accuser of our brothers is thrown down, who accused them day and night before our God. But they have conquered him by the blood of the Lamb and by the word of their testimony; they had to die for it, but they did not cling to life. *Rejoice* for this, *O heavens* and ye that dwell in them! But woe to earth and sea! The devil has descended to you in fierce anger, knowing that his time is short."

Rev. xii. 7-12.

## GLORY TO GOD

After that I heard what was like the shout of a great host in heaven, crying,

"*Hallelujah!* salvation and glory and power are our God's!  
*True and just are his sentences of doom;*

he has doomed the great Harlot who destroyed earth with  
her vice,  
*he has avenged on her the blood of his servants."*

Again they repeated,

*"Hallelujah! And the smoke of her goes up for ever and  
ever!"*

Then the four and twenty Presbyters and the four living Creatures fell down and worshipped God who is *seated on the throne*, crying, "So be it, *hallelujah!*" And a voice came from the throne,

*"Extol our God, all ye his servants,  
ye who reverence him, low and high!"*

Then I heard a cry like the shout of a great host and the sound of many waves and the roar of heavy thunder—

*"Hallelujah! now the Lord our God almighty reigns!  
Let us rejoice and triumph,  
let us give him the glory!  
For now comes the marriage of the Lamb;  
his bride has arrayed herself.*

Yea, she is allowed to put on fine linen, dazzling white" (the white linen is the righteous conduct of the saints). Then I was told, "Write this:—'Blessed are those who have been called to the marriage-banquet of the Lamb!'" The angel also told me, "These are genuine words of God." Then I fell before his feet to worship him; but he said to me, "No, never that! I am but a servant like yourself and your brothers, who hold the testimony of Jesus. Worship God" (for the testimony borne by Jesus is the breath of all prophecy).

Rev. xix. 1-10.

### THE LAST JUDGMENT

*Then I saw a great white throne,  
and One who was seated thereon;  
from his presence earth and sky fled, no more to be found.  
And before the throne I saw the dead, high and low, standing,  
and books were opened—  
also another book, the book of Life, was opened—*

and the dead were judged by what was written in these books,  
by *what they had done*.  
The sea gave up its corpses,  
Death and Hades gave up their dead,  
and all were judged by *what each had done*.  
Then Death and Hades were flung into the lake of fire,  
and *whoever was not found enrolled in the book of Life*  
was flung into the lake of fire—  
which is the second death, the lake of fire.

Rev. xx. 11-15.

#### A NEW HEAVEN AND A NEW EARTH

Then I saw *the new heaven and the new earth*, for the first heaven and the first earth had passed away; and the sea is no more. And I saw *the holy City*, the new *Jerusalem*, descending from God out of heaven, all ready like a bride arrayed for her husband. And I heard a loud voice out of the throne, crying,

*"Lo, God's dwelling-place is with men,  
with men will he dwell;  
they shall be his people,  
and God will himself be with them:  
he shall wipe every tear from their eyes,  
and death shall be no more—  
no more wailing, no more crying, no more pain,  
for the former things have passed away."*

Then *he who was seated on the throne* said, "*Lo, I make all things new.*" And he said, "Write this: 'these words are trustworthy and genuine.'" Then he said, "All is over! I am the alpha and the omega, the beginning and the end. I will let *the thirsty* drink of the fountain of *the water of Life without price*. The conqueror shall obtain this, and *I will be his God, and he shall be my son*; but as for the craven, the faithless, the abominable, as for murderers, the immoral, sorcerers, idolaters, and liars of all kinds—their lot is the lake that *blazes with fire and brimstone*. Which is the second death."

And the City needs *no sun or moon to shine* upon it, for the glory of God illumines it, and its radiance is the Lamb.

*By its light shall the nations walk;  
and into it shall the kings of earth bring their glories*



*(the gates of it are never shut by day,  
and night there shall be none),  
they shall bring to it the glories and treasures of the nations.  
Nothing profane, none who practises abomination or falsehood shall ever enter,  
but those alone whose names are written in the Lamb's book of Life.*

Rev. xxi. 1-8, 23-27.

### I AM THE BEGINNING AND THE END

Then he showed me *the river of the water of Life*, bright as crystal, *flowing* from the throne of God and of the Lamb *through* the streets of the City; on both sides *of the river grew the tree of Life*, bearing twelve kinds of fruit, *each month having its own fruit*; and *the leaves served to heal* the nations.

*None who is accursed shall be there;  
but the throne of God and the Lamb shall be within it,  
with the worship of his servants—  
they shall see his face,  
and his name is to be on their foreheads.  
Night there shall be none;  
they need no lamp or sun to shine upon them,  
for the Lord God will illumine them;  
and they shall reign for ever and ever.*

I John saw and heard all this; and when I heard and saw it, I fell down to worship before the feet of the angel who had shown me it all. But he said to me, "No, never that! I am but a servant like yourself and your brothers the prophets, who lay to heart the words of this book. Worship God!" And he said to me, "These words are trustworthy and genuine, for the Lord God of the spirits of the prophets has sent his angel to show his servants *what must very soon come to pass. Lo, I am coming very soon*; blessed is he who lays to heart the words of the prophecy of this book!" He said to me, "Do not *seal up* the words of the prophecy of *this book*, for *the time is near*:"

Let the wicked still be wicked,  
let the filthy still be filthy,  
let the righteous still do right,  
let the holy still be holy!

Blessed are those who *wash their robes*, that theirs may be the right to *the tree of Life*, the right to enter the gates of the City. Begone, you dogs, you sorcerers, you vicious creatures, you murderers, you idolaters, you who love and practise falsehood, every one of you!"

"I Jesus have sent my angel to give you this testimony for the churches; I am *the Scion* and offspring of David, the bright star of the morning.

I am the alpha and the omega,  
*the First and the Last*,  
the beginning and the end.

*Lo, I am coming* very soon, *with my reward*,  
*to requite everyone for what he has done."*

"Come," say the Spirit and the Bride:

let the hearer too say, "Come";

and *let the thirsty come*,

let anyone who desires it, take *the water of Life without price*.

He who bears this testimony says, "Even so: *I am coming* very soon." Amen, Lord Jesus, come!

The grace of the Lord Jesus Christ be with all the saints.  
Amen.

Rev. xxii. 1-17, 20, 21.









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